

Chi. 8ipp OF THE
MORTIFICATION
of S I N in
BELIEVERS:

The {
1. NECESSITY,
2. NATURE, and
3. MEANS of it.

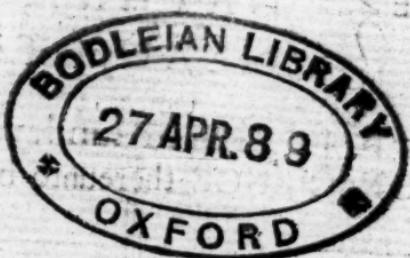
With a Resolution of sundry CASES
of CONSCIENCE thereunto belonging.

BY
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JESUS CHRIST in the Work
of the Gospel.

The Third Edition.

L O N D O N,

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Christian Reader,

I shall in a few words acquaint thee with the Reasons that obtained my consent to the publishing of the ensuing Discourse. The consideration of the present State and Condition of the Generality of Professors, the visible Evidences of the Frame of their Hearts and Spirits, manifesting a great Disability of dealing with the Temptations, wherewith from the Peace they have in the World, and the Divisions that they have among themselves, they are encompassed, holds the chief place amongst them. This I am assured is of so great importance, that if hereby I only occasion others to press more effectually on the Consciences of men, the work of considering their Wayes, and to give more clear Direction for the compassing of the End proposed, I shall well esteem of my Lot in this undertaking. This was seconded by an Observation of

To the Reader.

some mens dangerous Mistakes, who of late dayes have taken upon them to give Directions for the Mortification of Sin, who being unacquainted with the Mystery of the Gospel, and the Efficacy of the Death of Christ, have anew imposed the Yoke of a self-wrought-out Mortification on the Necks of their Disciples, which neither they nor their Forefathers were ever able to bear. A Mortification they cry up and press, suitable to that of the Gospel neither in respect of Nature, Subject, Causes, Means, nor Effects; which constantly produces the deplorable Issues of Superstition, self-righteousness and Anxiety of Conscience, in them who take up the burthen which is so bound for them.

What is here proposed in weakness, I humbly hope will answer the Spirit and Letter of the Gospel, with the Experiences of them who know what it is to walk with God according to the Tenour of the Covenant of Grace. So that if not this, yet certainly something of this kind, is very necessary at this season, for the promotion and furtherance of this work of Gospel-Morti-

To the Reader.

*Mortification in the Hearts of Believers,
and their Direction in Paths safe, and
wherein they may find Rest to their Souls.
Something I have to adde, as to what in
particular relates unto my self. Having
preached on this subject, unto some com-
fortable success, through the Grace of him
that administred seed to the Sower, I was
pressed by sundry persons, in whose hearts
are the Wayes of God, thus to publish what
I had delivered, with such Additions and
Alterations as I should judge necessary.
Under the inducement of their Desires, I
called to remembrance the Debt wherein
I have now for some Tears stood engaged
unto sundry Noble and worthy Christian
Friends, as to a Treatise of Communion
with God, some while since promised to
them; and thereon apprehended, that if I
could not hereby compound for
the greater Debt, yet I might
possibly tender them this Dis-
course of Variance with them-
selves, as Interest for their forbearance
of that of Peace and Communion with
God. Besides, I considered that I had
been*

Since the first
Edition of this
Treatise, that
other also is
published.

To the Reader.

been providentially engaged in the publick Debate of sundry Controversies in Religion, which might seem to claim something in another kind of more General Use, as a Fruit of Choice, not Necessity: On these and the like accounts, is this short Discourse brought forth to publick view, and now presented unto thee. I hope I may own in sincerity, that my hearts desire unto God, and the chief Design of my Life in the station wherein the good Providence of God hath placed me, are, that Mortification and universal Holiness may be promoted in my own and in the Hearts and Wyses of others, to the Glory of God, that so the Gospel of our Lord and Saviour Jesus Christ may be adorned in all things; for the compassing of which End, if this little Discourse (of the publishing whereof this is the summe of the account I shall give) may in any thing be usefull to the least of the Saints, it will be looked on as a Return of the weak Prayers wherewith it is attended by its unworthy Author,

J. OWEN.



CHAP. I.

The Foundation of the whole ensuing Discourse laid in Rom. 8. 13. The words of the Apostle opened. The certain connexion between true Mortification and Salvation. Mortification the work of Believers. The Spirit the principal efficient Cause of it. What meant by the [Body] in the words of the Apostle. What by the [Deeds of the Body.] Life in what sense promised to this Duty.

THAT what I have of Direction to contribute to the carrying on of the work of Mortification in Believers, may receive order and perspicuity, I shall lay the foundation of it in those words of the Apostle, Rom. 8. 13. *If ye by the Spirit do mortifie the deeds of the flesh, ye shall live;* and reduce the whole to an Improvement of the great Evangelical Truth and Mystery contained in them.

The Apostle having made a Recapitulation of his Doctrine of Justification by Faith, and the blessed Estate and Condition of them who

are made by *Grace* partakers thereof, vers. 1, 2, 3. of this *Chapter*, proceeds to improve it, to the *Holiness* and *Consolation* of Believers.

Among his Arguments and Motives unto *Holiness*, the Verse mentioned containeth one, from the contrary Events and Effects of *Holiness* and *Sin*. *If ye live after the flesh, ye shall dye*. What it is to live after the flesh, and what it is to dye, that being not my present aym and busines, I shall no otherwise explain, than as they will fall in with the sence of the latter words of the verse, as before proposed.

In the words peculiarly designed for the Foundation of the ensuing Discourse, there is

1. A *Duty* prescribed; *Mortifie the deeds of the body*.

2. The Persons are denoted to whom it is prescribed; *Ye; if Ye Mortifie*.

3. There is in them a *Promise* annexed to that *Duty*, *Ye shall Live*.

4. The *Cause* or *Means* of the Performance of this *Duty*, the *Spirit*; *If ye through the Spirit*.

5. The *Conditionality* of the whole *Proposition*, wherein *Duty*, *Means*, and *Promise*, are contained, *If ye, &c.*

The first thing occurring in the words, as they lye in the entire *Proposition*, is the *conditional*

tional Note; &c &c, but if. Conditionals in such Propositions may denote two things.

1. The uncertainty of the Event, or thing promised in respect of them to whom the duty is prescribed. And this takes place where the condition is absolutely necessary unto the Issue, and depends not its self on any determinate Cause, known to him to whom 'tis prescribed. So we say, *If we live we will do such a thing.* This cannot be the Intendment of the conditional Expression in this place. Of the Persons to whom these words are spoken, it is said *vers. 1. of the same Chapter, there is no condemnation to them.*

2. The Certainty of the coherence and Connexion that is between the things spoken of. As we say to a sick man, *If you will take such a potion, or use such a remedy, you will be well.* The thing we solely intend to express, is the certainty of the Connexion that is between the potion or remedy, and health. And this is the use of it here. The certain Connexion that is between the mortifying of the deeds of the Body, and living, is intimated in this conditional particle.

Now the connexion and coherence of things being manifold, as of Cause and Effect, of Way and Means, and the End; this between Mortification, and Life, is not of Cause and Effect properly and strictly, for *Eternal Life*

is the gift of God through Jesus Christ, Rom. 6. 23. But of *Means* and *End*: God hath appointed this *Means*, for the attaining that *End*, which he hath freely promised. *Means* though necessary have a fair subordination to an *End* of free Promise. A *Gift*, and a procuring *Cause* in him to whom it is given, are inconsistent. The intendment then of this Proposition as *conditional*, is, *That there is a certain infallible connexion and coherence between true Mortification and Eternal Life*: if you use this *Means*, you shall obtain that *End*: If you do mortifie, you shall live. And herein lyes the main motive unto, and *Enforcement* of the Duty prescribed.

2. The next thing we meet withall in the words, is the *persons* to whom this Duty is prescribed; and that is expressed in the word *Ye*, in the Original included in the Verb *Savate&te*, if ye mortifie: that is, ye Believers; ye to whom there is no Condemnation, vers. 1. ye that are not in the *Flesh*, but in the *Spirit*; vers. 5. who are quickened by the *Spirit of Christ*, vers. 10. 11. to you is this Duty prescribed. The pressing of this Duty immediately on any other, is a notable Fruit of that Superstition and self-Righteousness that the world is full of; the great work and design of devout men, ignorant of the Gospel, Rom. 10. 3,4. Job. 15. 5. Now this description of the *Persons*, in conjunction

junction with the prescription of the duty, is the main Foundation of the ensuing Discourse, as it lyes in this *Thesis* or Proposition.

The choicest Believers, who are assuredly freed from the condemning power of sin, ought yet to make it their business all their dayes, to mortifie the indwelling power of sin.

3. The principal efficient Cause of the performance of this Duty, is the Spirit: εἰ δὲ πνεῦμα, if by the Spirit. The Spirit here, is the Spirit mentioned vers. 11. the Spirit of Christ, the Spirit of God, that dwells in us, vers. 9. that quickens us, vers. 11. the Holy Ghost, vers. 14. the Spirit of Adoption, vers. 15. the Spirit that maketh Intercession for us, vers. 26. All other wayes of Mortification are vain, all helps leave us helpless, it must be done by the Spirit. Men, as the Apostle intimates, Rom. 9. 30, 31, 32. may attempt this work on other Principles, by Means and Advantages admittred on other accounts, as they always have done, and do; but (saith he) this is the work of the Spirit, by him alone is it to be wrought, and by no other power is it to be brought about. Mortification from a self-strength, carried on by wayes of self-invention, unto the End of a self-Righteousness, is the Soul and substance of all false Religion in the world: And this is a second Principle of my ensuing Discourse.

4. The *Duty* it self, mortifie the *deeds of the Body*; is nextly to be remarked.

Three things are here to be enquired into,

1. What is meant by the *Body*.
2. What by the *deeds of the Body*.
3. What by *Mortifying* of them.

1. The *Body* in the close of the verse, is the same with the *Flesh* in the beginning. *If ye live after the flesh, ye shall dye*, but if ye *Mortifie the deeds of the body*; that is, of the *flesh*. It is that which the Apostle hath all along discoursed of, under the name of the *flesh*, which is evident from the prosecution of the *Antithesis* between the *spirit* and the *flesh*, before and after. The *Body* then here is taken for that Corruption and Pravity of our Natures, whereof the *Body* in a great part is the Seat and Instrument: The very Members of the *Body*, being made servants unto Unrighteousness thereby, *Rom. 6. 19*. It is *Indwelling Sin*, the corrupted *Flesh*, or *Lust* that is intended. Many Reasons might be given of this metonymical expression, that I shall not now insist on. The *body* here is the same with παλαιὸς ἄνθρωπος, and οὐκαντὶς ἀναγέλλεις, the *Old man*, and the *body of Sin*, *Rom. 6. 6*. or it may synecdochically express the whole person considered as corrupted, and the seat of *Lusts*, and distempered Affections.

2. The *deeds of the Body*, the word is ἀνεξεῖς, which

which indeed denoteth the outward *actions* chiefly. The works of the *Flesh*, as they are called; τὰ ἔργα τῆς σαρκός, Gal. 5. 19. which are there said to be *manifest*: and are enumerated. Now though the outward *deeds* are here only expressed, yet the *inward and next Causes* are chiefly intended; the *Axe is to be laid to the root of the tree*: The Deeds of the Flesh are to be mortified in their Causes, from whence they spring: the Apostle calls them *Deeds*, as that which every Lust *tends unto*: Though it do but conceive, and prove abortive, it aims to bring forth a perfect *Sin*.

Having both in the seventh and the beginning of this Chapter treated of *Indwelling Lust* and *Sin*, as the Fountain and Principle of all sinfull Actions, he here mentions its Destruction under the name of the Effects which it doth produce. οὐεγένεις τῆς σωματοῦ, are as much as οἰστρύναι τῆς σαρκός, Rom. 8. 6. the *wisdom of the Flesh*, by a *metonymie* of the same nature with the former; or as the παθήσαται, and θεραπείαι, the *passions and lusts of the flesh*, Gal. 5. 24. whence the *deeds and fruits* of it do arise: and in this sense is the *Body used* vers. 10. *The body is dead because of sin*.

3. To Mortifie; οὐ δανάστε, if ye put to death: a *Metaphorical Expression*, taken from the putting of any living thing to death. To kill a Man or any other living thing, is to

take away the principle of all his strength, vigour and power, so that he cannot act, or exert, or put forth any proper Actings of his own; so it is in this Case. *Indwelling Sin* is compared to a Person, a living Person, called the old man, with his faculties, and properties, his wisdom, craft, subtlety, strength; this (sayes the Apostle) must be killed, put to death, Mortified: that is, have its power, life, vigour and strength to produce its Effects taken away by the Spirit. It is indeed *meritoriously* and by way of Example utterly mortified and slain by the Cross of Christ: and the Old man is thence said to be crucified with Christ, Rom. 6. 6. and our selves to be dead with him, vers. 8. and really, initially in Regeneration, Rom. 6. 3, 4, 5. when a Principle contrary to it, and destructive of it, Gal. 5. 17. is planted in our hearts; but the whole work is by degrees to be carried on towards Perfection all our dayes. Of this more in the Proces of our Discourse.

The Intendment of the Apostle in this prescription of the Duty mentioned, is, that *The Mortification of Indwelling Sin, remaining in our mortal bodies, that it may not have Life and Power to bring forth the Works or Deeds of the flesh, is the constant Duty of Believers.*

5. The promise unto this duty is Life: ye shall

shall live. The *Life promised*, is opposed to the *Death threatened* in the clause foregoing: *If ye live after the flesh, ye shall die*; which the same Apostle elsewhere expresseth; *ye shall of the flesh reap corruption*: Gal. 6. 8. or destruction from God. Now perhaps the word may not only intend *eternal Life*, but also the spiritual Life in Christ which here we have; not as to the *Essence* and *being* of it, which is already enjoyed by Believers, but as to the *joy, comfort, and vigour* of it: As the Apostle sayes in another case, *Now I live if ye stand fast*, 1 Theff. 3. 8. Now my Life will do me good; I shall have *joy* and *comfort* with my life: ye shall live, lead a good, vigorous, comfortable, spiritual Life whilst you are here, and obtain *Eternal Life* hereafter.

Supposing what was said before of the *connexion* between *Mortification* and *Eternal Life*, as of Means and End, I shall adde one-ly as a second Motive to the Duty prescribed, that

The vigour and power and comfort of our spiritual Life, depends on the Mortification of the deeds of the flesh.

CHAP. II.

The principal Assertion concerning the Necessity of Mortification proposed to Confirmation. Mortification the Duty of the best Believers, Col. 3. 5. 1 Cor. 9. 27. Indwelling Sin alwayes abides: No Perfection in this Life. Phil. 3.12. 1 Cor. 13.12. 2 Pet. 3.18. Gal. 5. 17. &c. The Activity of abiding sin in Believers: Rom. 7.23. Jam. 4.5. Heb. 12.1. Its Fruitfulness and Tendency. Every Lust aims at the height in its kind. The Spirit and new Nature given to contend against Indwelling Sin. Gal. 5. 17. 2 Pet. 1. 4, 5. Rom. 7. 23. The fearfull Issue of the Neglect of Mortification. Rev. 3. 2. Heb. 3.13. The first general Principle of the whole Discourse hence confirmed. Want of this Duty lamented.

Having laid this Foundation, a brief Confirmation of the forementioned principal Deductions will lead me to what I chiefly intend. The first is,

That The choicest believers, who are assuredly freed from the condemning power of Sin, ought yet to make it their busines all their dayes to mortifie the Indwelling power of Sin.

So the Apostle, *Col. 3. 5. Mortifie therefore your members, which are upon the earth.* Whom speaks he to? such as were *risen with Christ*, vers. 1. such as were *dead with him*, vers. 3. such as whose Life Christ was, and who should *appear with him in Glory*, vers. 4. *Do you mortifie*; do you make it your daily work, be alwayes at it whilest you live, cease not a day from this work; be killing Sin, or it will be killing you; your being *dead with Christ virtually*, your being *quickened with him*, will not excuse you from this work. And our Saviour tells us, how his Father deals with every *branch in him that beareth fruit*, every true and living Branch; *He purgeth it*, that it may bring forth *more fruit*, *Joh. 15. 2.* He prunes it, and that not for a day or two, but whilest it is a *branch* in this world. And the Apostle tells you what was his practice, *1 Cor. 9. 27. I keep under my body, and bring it into subjection.* I do it (saith he) daily, it is the work of my Life, I omit it not; this is my Business. And if this were the work and business of *Paul*, who was so incomparably exalted in Grace, Light, Revelations, Enjoyments, Priviledges, Consolations, above the ordinary measure of Believers; where may we possibly bottom an Exemption from this Work and Duty whilest we are in this world. Some brief account of the Reasons hereof may be given.

i. *Indwelling sin* alwayes abides, whilst we are in this world, therefore it is alwayes to be mortified. The vain, foolish, and ignorant disputes of men, about perfect keeping of the Commands of God, of perfection in this Life, of being wholly and perfectly dead to sin, I meddle not now with. It is more than probable, that the men of those Abominations, never knew what belonged to the keeping of any one of Gods Commands; and are so much below perfection of degrees, that they never attained to a perfection of parts in Obedience, or universal Obedience in sincerity. And therefore many in our dayes who have talked of perfection, have been wiser, and have affirmed it to consist in knowing no difference between good and evil. Not that they are perfect in the things we call good, but that all is alike to them; and the height of Wickedness is their Perfection. Others who have found out a new way to it, by denying original indwelling Sin, and a tempering the spirituality of the Law of God, unto mens carnal Hearts; as they have sufficiently discovered themselves to be ignorant of the Life of Christ, and the power of it in Believers, so they have invented a new Righteousness, that the Gospel knows not of, being vainly puffed up by their fleshly minds. For us, who dare not be wise above what is written, nor boast by other

other mens lives of what God hath not done for us, we say, that *Indwelling Sin* lives in us in some measure and degree whilst we are in this world. We dare not speak as though we had already attained, or were already perfect, Phil. 3. 12. our inward man is to be renewed day by day, whilst here we live, 2 Cor. 4. 16. and according to the *Renovations of the new*, are the breaches and decayes of the old. Whilst we are here, we know but in part, 1 Cor. 13.12. having a remaining darkness to be gradually removed, by our growth in the knowledge of our Lord Jesus Christ. 2 Pet. 3. 18. And the Flesh lusteth against the Spirit, so that we cannot do the things that we would, Gal. 5.17. and are therefore defective in our Obedience as well as in our Light, 1 Job. 1.8. We have a body of death, Rom. 7. 24. from whence we are not delivered, but by the death of our bodies, Phil. 3. 21. now it being our Duty to mortifie, to be killing of Sin; whilst it is in us, we must be at work. He that is appointed to kill an Enemy, if he leave striking, before the other ceases living, doth but half his work. Gal. 6. 9. Heb. 12. 1. 2 Cor. 7. 1.

2. Sin doth not onely still abide in us, but is still acting, still labouring to bring forth the deeds of the Flesh; When sin lets us alone, we may let Sin alone: But as Sin is never less quiet, than when it seems to be most

quiet;

quiet; and its waters are for the most part deep, when they are still; so ought our contrivances against it to be; vigorous at all times, in all conditions, even where there is least suspicion. Sin doth not only abide in us, but the Law of the members is still rebelling against the Law of the Mind, Rom. 7. 23. and the Spirit that dwells in us lusteth to Envy, Jam. 4. 5. It is always in continual work, the flesh lusteth against the Spirit, Gal. 5. 17. Lust is still tempting and conceiving sin, Jam. 1. 14. In every Moral Action, it is always either inclining to evil, or hindring from that which is good, or disframing the Spirit from Communion with God. It inclines to Evil; the evil that I would not, that I do, saith the Apostle, Rom. 7. 19. whence is that? why because in me, that is, in my flesh dwelleth no good thing: and it hinders from good; the good that I would do, that I do not, vers. 19. upon the same account, either I do it not; or not as I should; all my Holy things being defiled by this sin. The flesh lusteth against the Spirit, that ye cannot do the things that ye would, Gal. 5. 17. and it unframes our Spirit; and thence is called the sin that so easily besets us, Heb. 12.1. on which account are those grievous Complaints that the Apostle makes of it Rom. 7. So that sin is always acting, always conceiving, always seducing and tempting. Who

can

can say that he had ever any thing to do with God, or for God, that *indwelling* Sin had not an hand in the corrupting of what he did. And this trade will it drive more or less all our dayes; If then sin will be alwayes Acting, if we be not alwayes Mortifying, we are lost Creatures. He that stands still, and suffers his Enemies to double blowes upon him without resistance, will undoubtedly be conquered in the issue: If Sin be subtil, watchfull, strong, and alwayes at work in the business of killing our Souls, and we be slothfull, negligent, foolish, in proceeding to the ruine thereof, can we expect a comfortable Event? There is not a day but sin foils, or is foiled; prevails, or is prevailed on; and it will be so whilst we live in this world. I shall discharge *him* from this Duty, who can bring sin to a Composition, to a *cessation of Arms* in this Warfare; if it will spare him any one day, in any one duty, (provided he be a person that is acquainted with the spirituality of Obedience, and the subtilty of sin) let him say to his Soul, as to this Duty, Soul take thy rest. The Saints whose Souls breath after deliverance from its perplexing Rebellion, know there is no safety against it, but in a constant Warfare.

3. Sin will not onely be *striving, acting, rebelling, troubling, disquieting*, but if let alone, if not continually mortified, it will bring forth

great,

great, cursed, scandalous, Soul-destroying sins. The Apostle tells us what the works and fruits of it are, *Gal. 5. 19, 20, 21.* The works of the flesh are manifest; which are, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murthers, drunkenness, revellings, and such like. You know what it did in *David*, and sundry others. Sin aims always at the utmost: every time it rises up to tempt or entice, might it have its own course, it would go out to the utmost sin in that kind. Every unclean Thought or Glance would be Adultery, if it could; every covetous Desire would be Oppression; every thought of Unbelief would be Atheism, might it grow to its head. Men may come to that, that sin may not be heard speaking a scandalous word in their hearts; that is, provoking to any great sin with scandal in its mouth; but every rise of Lust, might it have its course, would come to the height of Villany. It is like the Grave, that is never satisfied. And herein lies no small share of the deceitfulness of Sin, by which it prevails to the hardening of men, and so to their ruine: *Heb. 3. 13.* It is modest as it were in its first motions and Proposals; but having once got footing in the heart by them, it constantly makes good its ground, and presseth on to some farther degrees

grees in the same kind ; This new acting and pressing forward, makes the Soul take little notice of what an entrance to a falling off from God is already made ; it thinks all is indifferent well, if there be no farther progress ; and so far as the Soul is made insensible of any sin, that is, as to such a sense as the Gospel requireth, so far it is hardened : but Sin is still pressing forward ; and that because it hath *no bounds* but utter Relinquishment of God, and opposition to him ; that it proceeds towards its *height* by degrees, making good the ground it hath got by Hardness, is not from its *Nature*, but its *Deceitfulness*. Now nothing can prevent this, but *Mortification*. That withers the Root and strikes at the Head of Sin every Hour, that whatever it aims at, it is crossed in. There is not the best Saint in the world, but if he should give over this *Duty* would fall into as many cursed sins as ever any did of his kind.

4. This is one main reason why the Spirit and the new Nature is given unto us, that we may have a Principle within, whereby to oppose Sin and Lust : *The Flesh lusteth against the Spirit* : Well, and what then ? Why *the Spirit also lusteth against the Flesh*, Gal. 5. 17. There is a propensity in the Spirit, or spiritual new Nature, to be acting against the Flesh, as well as in the Flesh to be acting against

the Spirit: So 2 Pet. 1. 4, 5. It is our participation of the Divine Nature, that gives us an escape from the pollutions that are in the world through lust: and Rom. 7. 23. there is a law of the mind, as well as a law of the members. Now this is, (1) The most Unjust and unreasonable thing in the world; when two Combatants are engaged, to bind one, and keep him up from doing his utmost, and to leave the other at liberty to wound him at his pleasure. And, (2) The Foolishest thing in the world, to bind him who fights for our Eternal Condition, and to let him alone who seeks and violently attempts our everlasting ruin. The Contest is for our lives and souls. Not to be daily employing the Spirit and New Nature, for the Mortifying of Sin, is to neglect that excellent succour, which God hath given us against our greatest Enemy. If we neglect to make use of what we have received, God may justly hold his hand from giving us more. His Graces as well as his Gifts are bestowed on us to use, exercise, and trade with. Not to be daily mortifying sin, is to sin against the Goodness, Kindness, Wisdom, Grace, and Love of God, who hath furnished us with a Principle of doing it.

5. Negligence in this Duty casts the Soul into a perfect contrary Condition to that, which the Apostle affirms was his, 2 Cor. 4. 16.

Thought

Though our outward man perish, our inward man is renewed day by day. In these the Inward man perisheth, and the Outward man is renewed day by day. Sin is as the house of David, and Grace as the house of Saul. Exercise and success are the two main cherishers of Grace in the heart; When it is suffered to lye still, it withers and decayes; the things of it are ready to dye, Rev. 3. 2. and Sin gets ground towards the hardening of the heart; Heb. 3. 13. This is that which I intend; by the Omission of this duty, Grace withers, Lust flourishest, and the Frame of the Heart growes worse and worse: and the Lord knows what desperate and fearful issues it hath had with many. Where Sin through the Neglect of Mortification gets a considerable Victory, it breaks the bones of the Soul, Psal. 31. 10. Psal. 51. 8. and makes a man weak, sick, and ready to dye, Psal. 38. 3, 4, 5. that he cannot look up, Psal. 40. 12. Isa. 33. 24. and when poor Creatures will take blow after blow, wound after wound, foil after foil, and never rouse up themselves to a vigorous Opposition, can they expect any thing but to be hardened through the *deceitfulness of sin*; and that their Souls should bleed to death, 2 Job. 8? Indeed it is a sad thing to consider the fearfull issues of this Neglect, which lye under our eyes every day. See we not those whom we

knew humble, melting, broken-hearted Christians, tender and fearfull to offend, zealous for God, and all his wayes, his Sabbaths, and Ordinances, grown, through a neglect of watching unto this Duty, earthly, carnal, cold, wrathfull, complying with the men of the world, and things of the World, to the Scandal of Religion, and the fearfull Temptation of them that know them? The truth is, what between placing *mortification* in a rigid stubborn Frame of Spirit, which is for the most part earthly, legal, censorious, partial, consistent with Wrath, Envy, Malice, Pride, on the one hand, and pretences of Liberty, Grace, and I know not what on the other, true *Evangelical* Mortification is almost lost amongst us, of which afterwards.

6. It is our Duty to be Perfecting Holiness in the *fear of the Lord*, 2 Cor. 7. 1. To be growing in Grace every day, 1 Pet. 2. 2. 2 Pet. 3. 18. To be renewing our inward man day by day, 2 Cor. 4. 16. Now this cannot be done without the daily *Mortifying* of sin: Sin sets its strength against every Act of Holiness, and against every degree we grow to. Let not that man think he makes any Progress in Holiness, who walks not over the bellies of his Lusts; He, who doth not kill Sin in his way, takes no steps towards his Journeys End. He who finds

finds not opposition from it, and who sets not himself in every particular to its *Mortification*, is at peace with it, not dying to it.

This then is the first General Principle of our ensuing Discourse: Notwithstanding the *meritorious Mortification* (if I may so speak) of all and every Sin in the Cross of Christ; notwithstanding the real Foundation of universal Mortification laid in our first Conversion, by Conviction of Sin, *humiliation* for sin, and the Implantation of a new Principle, opposite to it, and *destructive* of it; yet Sin doth so remain, so act, and work, in the best of Believers, whilst they live in this world, that the *constant daily Mortification* of it is all their dayes *incumbent* on them. Before I proceed to the Consideration of the next Principle, I cannot but by the way complain of many *Professors* of these days; who instead of bringing forth such great and evident Fruits of *Mortification*, as are expected, scarce bear any Leaves of it. There is indeed a broad Light fallen upon the men of this Generation; and together therewith many *spiritual Gifts* communicated; which with some other Considerations have wonderfully enlarged the bounds of Professors and Profession; both they and it are exceedingly multiplied and increased. Hence there is a noise

of Religion and Religious Duties in every corner ; preaching in abundance ; and that not in an empty, light, trivial and vain manner, as formerly, but to a good proportion of a spiritual Gift ; so that if you will measure the number of *Believers* by Light, Gifts and profession, the Church may have cause to say, *Who hath born me all these ?* But now if you will take the measure of them by this great discriminating Grace of Christians, perhaps you will find their number not so multiplyed. Where almost is that Professor, who owes his *Conversion* to these dayes of Light, and so talks and professes at such a rate of Spirituality, as few in former dayes were in any measure acquainted with, (I will not judge them, but perhaps *boasting* what the Lord hath done in them) that doth not give evidence of a miserably unmortified heart ? if vain *spending of Time, idleness, unprofitableness* in mens places, envy, strife, variance, emulations, wrath, pride, worldliness, selfishness, (1 Cor. 1.) be Badges of Christians, we have them on us and amongst us in abundance. And if it be so with them who have much *Light*, and which we hope is *saving* ; what shall we say of some who would be accounted *religious*, and yet despise Gospel Light, and for the Duty we have in hand, know no more of it, but what consists in mens Denying themselves sometimes

times in outward Enjoyments, which is one of the outmost Branches of it, which yet they will seldom practise! The good Lord send out a spirit of *Mortification* to cure our Distempers, or we are in a sad Condition.

There are two Evils which certainly attend every *unmortified* Professor. The first in himself, the other in respect of others.

1. In *himself*, let him pretend what he will, he hath *slight thoughts of Sin*; at least of sins of daily infirmity. The Root of an unmortified Course, is the *digestion* of Sin, without bitterness in the heart; When a man hath confirmed his Imagination to such an Apprehension of *Grace* and *Mercy*, as to be able without bitterness to swallow and digest daily sins, that man is at the very brink of *turning the Grace of God into lasciviousness*, and being *hardened by the deceitfulness of Sin*. Neither is there a greater Evidence of a *false* and rotten heart in the world, than to drive such a Trade. To use the *blood of Christ*, which is given to cleanse us, 1 Jno. 1.7. Tit. 2.14. The exaltation of Christ, which is to give us *Repentance*, Act. 5.31. the *Doctrine of Grace*, which teaches us to *deny all ungodliness*, Tit. 2.11, 12. to countenance Sin, is a Rebellion, that in the issue will break the *bones*. At this door have gone out from us, most of the professors that have *Apostatized* in the dayes wherein

we live, for a while they were most of them under Convictions; these kept them unto Duties, and brought them to Profession. So they escaped the pollutions that are in the world, through the knowledge of our Lord Jesus Christ, 2 Per. 2. 20. But having got an acquaintance with the Doctrine of the Gospel, and being weary of Duty, for which they had no Principle, they began to countenance themselves in manifold Neglects, from the Doctrine of Grace. Now when once this evil had laid hold of them, they speedily tumbled into perdition.

2. To others, it hath an evil Influence on them, on a twofold account.

1. It hardens them, by begetting in them a Perswasion that they are in as good Condition as the best Professors. Whatever they see in them, is so stained for want of this Mortification, that it is of no value with them: They have Zeal for Religion, but it is accompanied with want of forbearance, and universal Righteousness. They deny Prodigality, but with worldliness: They separate from the World, but live wholly to Themselves, taking no care to exercise loving Kindness in the Earth: or they talk Spiritually, and live Vainly: mention Communion with God, and are every way conformed to the World; boasting of Forgiveness of Sin, and never For giving

giving others: And with such Considerations do poor Creatures harden their hearts in their *Unregeneracy*.

2. They deceive them in making them believe, that if they can come up to their Condition, it shall be well with them; and so it growes an Easie thing, to have the great Temptation of Repute in Religion to wrestle withall: when they may go far *beyond* them, as to what appears in them, and yet come short of Eternal Life; but of these things, and all the Evils of unmortified walking, afterwards.

CHAP.

CHAP. III.

The second general Principle of the Means of Mortification proposed to Confirmation. The Spirit the onely Author of this work. Vanity of Popish Mortification discovered. Many means of it used by them not appointed of God. Those appointed by him abused. The mistakes of others in this business. The Spirit is promised Believers for this work, Ezek. 11. 19. Chap. 36. 26. All that we receive from Christ is by the Spirit. How the Spirit Mortifies sin, Gal. 5. 19, 20, 21, 22, 23. The several wayes of his Operations to this end proposed. How his Work, and our Duty.

THE next Principle relates to the great Sovereign Cause of the *Mortification* treated of, which, in the words layd for the Foundation of this Discourse, is said to be the *Spirit*, that is, the Holy Ghost, as was evinced.

He only is sufficient for this work. All wayes and means without him are as a thing of nought; and He is the great Efficient of it, *He works in us, as he pleases..*

1. In vain do men seek other remedies, they shall not be healed by them. What several

ral wayes have been prescribed for this, to have sin mortified, is known. The greatest part of *Popish Religion*, of that which looks most like Religion in their Profession, consists in mistaken Wayes and Means of Mortification. This is the pretence of their *rough garments*, whereby they deceive. Their *Vows*, *Orders*, *Fastings*, *Penances*, are all built on this ground, they are all for the mortifying of Sin. Their *Preachings*, *Sermons*, and *Books of Devotion*, they look all this way. Hence those who interpret the *Locusts* that came out of the *bottomless pit*, *Rev. 9. 2.* To be the *Friers* of the *Romish Church*, who are said to torment men, so that they should seek death and not find it, vers. 6. think, that they did it by their stinging *Sermons*, whereby they convinced them of Sin, but being not able to discover the Remedy for the healing and Mortifying of it, they kept them in perpetual Anguish and Terrour, and such trouble in their Consciences, that they desired to dye. This I say is the substance and Glory of their Religion: but what with their labouring to mortifie dead Creatures, ignorant of the Nature and End of the work, what with the Poyson they mixt with it, in their perswasion of its Merit, yea Supererogation, (as they style their unnecessary merit, with a proud barbarous title) their glory is their shame; but of them

them and their *Mortification*, more afterwards:
chap. 8.

That the *Wyses* and *Means* to be used for the *Mortification* of sin, *invented* by them, are still *insisted on* and *prescribed* for the same end by some, who should have more *light* and *Knowledge* of the *Gospel*, is known. Such *Directions* to this purpose have of late been given by some, and are greedily *catch'd* at by others professing themselves *Protestants*, as might have become *Popish Devotionists* three or four hundred years ago. Such outside *Endeavours*, such bodily *Exercises*, such self-performances, such meerly *Legal Duties*, without the least mention of *Christ*, or his *Spirit*, are *varnished* over with swelling words of vanity, for the onely *Means* and *Expedients* for the *Mortification* of sin, as discover a deep rooted unacquaintedness with the power of God, and *Mystery* of the *Gospel*. The consideration hereof, was one Motive to the publishing of this plain Discourse.

Now the Reasons why the *Papists* can never with all their *Endeavours* truely mortifie any one sin, amongst others, are,

i. Because many of the *Wyses* and *Means* they use and insist upon for this End, were never *appointed* of God for that purpose. Now there is nothing in Religion that hath any Efficacy for compassing an End, but it hath

it

it from Gods Appointment of it to that purpose. Such as these are, their *rough Garments*, their *Vows*, Penances, Disciplines, their Course of *Monastical Life*, and the like, concerning all which God will say, *Who hath required these things at your hands?* and *In vain do you worship me, teaching for Doctrines the Traditions of men.* Of the same Nature are sundry *self-vexations*, insisted on by others.

2. Because those things that are appointed of God as *Means*, are not used by them in their due Place and Order : such as are *Praying*, *Fasting*, *Watching*, *Meditation*, and the like; these have their use in the business in hand. But whereas they are all to be looked on as *streams*, they look on them as the *fountain*. Whereas they *effect* and accomplish the End as Means onely subordinate to the *Spirit* and Faith, they look on them to do it by virtue of the work wrought. If they *fast* so much, and *pray* so much, and keep their *hours* and times, the work is done: As the Apostle sayes of some in another case, they are alwayes *learning*, never coming to the *knowledge of the Truth*; so they are alwayes *mortifying*, but never come to any sound *Mortification*. In a word, they have sundry Means to *mortifie* the *Natural man*, as to the *Natural life* here we lead, none to mortifie *Lust* or *Corruption*.

This

This is the general mistake of men ignorant of the Gospel, about this thing; and it lies at the bottom of very much of that Superstition and Will-worship that hath been brought into the world; what horrible self-macerations were practised by some of the ancient Authors of *Monastical Devotion*? what violence did they offer to Nature? what extremity of sufferings did they put themselves upon? search their wayes and Principles to the bottom, and you will find, that it had no other root but this mistake, namely, that attempting rigid Mortification, they fell upon the *natural man*, instead of the corrupt old man; upon the body wherein we live, instead of the Body of Death.

Neither will the *natural Popery* that is in others doe it. Men are gall'd with the Guilt of a Sin, that hath prevailed over them: they instantly promise to themselves and God, that they will do so no more; they watch over themselves, and pray, for a season, untill this heat waxes cold, and the sense of Sin is worn off, and so *Mortification* goes also, and Sin returns to its former *Dominion*: Duties are excellent food for an healthy Soul; they are no physick for a sick Soul. He that turns his meat into his medicine, must expect no great operation. Spiritually sick men cannot sweat out their distemper with working. But this is the way

way of men that deceive their own Souls ; as we shall see afterwards.

That none of these wayes are sufficient, is evident from the Nature of the work it self that is to be done ; it is a work that requires so many concurrent actings in it, as no self-Endeavour can reach unto ; and is of that kind, that an Almighty *Energy* is necessary for its accomplishment, as shall be afterwards manifested.

It is then the work of the Spirit. For,

1. He is *Promised* of God to be given unto us, to do this work ; the taking away of the stony heart, that is, the stubborn, proud, rebellious, unbelieving Heart, is in general the work of Mortification that we treat of. Now this is still promised to be done by the Spirit : *Ezek. 11. 19. Chap. 36. 26. I will give my Spirit, and take away the stony heart :* and by the *Spirit* of God is this work wrought, when all Means fail. *Isa. 57. 17, 18.*

2. We have all our *Mortification* from the *Gift* of Christ, and all the *Gifts* of Christ are communicated to us, and given us by the *Spir-*
rit of Christ. *Without Christ we can do nothing,* *Joh. 15. 5.* All *communications* of Supplyes and Relief in the *beginnings, increasings, att-*
ings of any Grace whatever from him, are by the *Spirit*, by whom he alone *works* in and upon Believers. From him we have our *Mor-*
tification :

tification: He is exalted and made a Prince and a Saviour, to give Repentance unto us: ACT. 5. 31. and of our Repentance our Mortification is no small Portion. How doth he doe it? having received the Promise of the Holy Ghost, he sends him abroad for that end: Alt. 2. 33. You know the manifold Promises he made of sending the Spirit, as Tertullian speaks, *vicarium navare operam*, to do the Works that he had to accomplish in us.

The Resolution of one or two *Questions* will now lead me nearer to what I principally intend.

The first is,

Q. How doth the Spirit mortifie Sin?

I Answer, in general three wayes.

A. 1. By causing our hearts to abound in Grace, and the Fruits that are contrary to the Flesh, and the Fruits thereof, and Principles of them. So the Apostle opposes the Fruits of the Flesh, and of the Spirit: The Fruits of the Flesh (says he) are so and so, Gal. 5. 19, 20. but sayes he, the Fruits of the Spirit are quite contrary, quite of another sort, v. 22, 23. Yea, but what if these are in us, and do abound, may not the other abound also? No, sayes he, v. 24. They that are Christ's have crucified the flesh, with the affections and lusts: But how? Why, v. 25. by living in the Spirit, and walking after the

the Spirit : That is, by the abounding of these Graces of the Spirit in us, and walking according to them. For, saith the Apostle, these are *contrary one to another*, v. 17. so that they cannot both be in the same subject, in any intense or high degree. This Renewing of us by the Holy Ghost, as it is called, Tit. 3. 5. is one great way of *Mortification* : He causes us to grow, thrive, flourish, and abound in those Graces which are *contrary, opposite, and destructive* to all the fruits of the Flesh, and to the quiet, or thriving of indwelling sin it self.

2. By a *real, physical Efficiency* on the Root and Habit of Sin, for the weakning, destroying and taking it away. Hence he is called a *Spirit of Judgement and Burning*, Isa. 4. 4. really consuming and destroying our Lusts. He takes away the *stony heart* by an *Almighty Efficiency*; for as he begins the work as to its kind, so he carries it on as to its degrees. He is the Fire which burns up the very root of Lust.

3. He brings the *cross* of Christ into the Heart of a Sinner by Faith, and gives us Communion with Christ in his *Death*, and *Fellowship* in his sufferings ; of the manner whereof more afterwards.

Q. If this be the *work of the Spirit alone*, how is it, that we are exhorted to it ? Seeing the Spirit of God only can doe it, let the work be left wholly to him.

D

A. I. It

A. 1. It is no otherwise the work of the Spirit, but as all *Graces* and good *Works* which are in us, are his : He works in us *to will and to doe of his own good pleasure*, Phil. 2. 13. He works all our *works in us*, Isa. 26. 12. *the work of Faith with power*; 2 Thess. 1. 11. Col. 2. 12. He causes us to *pray*, and is a *Spirit of Supplication*, Rom. 8. 26. Zach. 12. 10. and yet we are *exhortèd*, and are to be exhorted to all these.

2. He doth not so work our *Mortification* in us, as not to keep it still an *Act* of our *Obedience*. The Holy Ghost works *in us*, and *upon us*, as we are fit to be wrought *in*, and *upon*, that is, so as to preserve our own *liberty*, and free *Obedience*. He works upon our *Understandings*, *Wills*, *Consciences*, and *Affections*, agreeably to their own *Natures*; He works *in us*, and *with us*, not *against us*, or *without us*; so that his *Assistance* is an *Encouragement*, as to the *facilitating* of the *Work*, and no *Occasion* of *neglect* as to the *work it self*. And indeed I might here bewail the endless *foolish labour* of poor *Souls*, who being convinced of sin, and not able to stand against the *Power* of their *Convictions*, do set themselves by innumerable *perplexing Wayes* and *Duties* to keep *down sin*, but being *strangers* to the *Spirit of God*, all in vain. They *combat* without *Victory*, have *War* without *Peace*, and are

are in slavery all their dayes. They spend their strength for that which is not *bread*, and their labour for that which profiteth not.

This is the saddest warfare that any poor Creature can be engaged in; A Soul under the power of Conviction from the Law, is pressed to fight against Sin, but hath no strength for the Combat. They cannot but *fight*, and they can never conquer, they are like men thrust on the Sword of Enemies, on purpose to be slain. The *Law* drives them on, and Sin beats them back. Sometimes they think indeed that they have foyled sin; when they have onely raised *a dust*, that they see it not; that is, they distemper their natural Affections of Fear, Sorrow, and Anguish, which makes them believe that sin is *conquered*, when it is not touched. By that time they are cold, they must to the battail again; and the Lust which they thought to be slain, appears to have had no wound.

And if the Case be so sad with them who do *labour* and strive, and yet enter not into the Kingdom; what is their Condition who *despise* all this? Who are *perpetually* under the Power and Dominion of Sin, and love to have it so: and are troubled at nothing but that they cannot make *sufficient provision* for the Flesh, to fulfill the Lusts thereof.

CHAP. IV.

The last Principle ; of the usefulness of Mortification. The Vigour and Comfort of our spiritual Life depend on our Mortification. In what sense. Not absolutely and necessarily. Psal. 88. Heman's Condition. Not as on the next and immediate Cause. As a Means : by removing of the Contrary. The desperate Effects of unmortified Lust : it weakens the Soul ; Psal. 38. 3, 8. sundry wayes : and darkens it. All Graces improved by the Mortification of Sin. The best Evidence of Sincerity.

TH E last Principle I shall insist on, omitting, 1. The Necessity of Mortification unto Life : And, 2. The Certainty of Life upon Mortification ; is,

That the Life, Vigour, and Comfort of our spiritual Life depends much on our Mortification of Sin.

Strength, and Comfort, and Power, and Peace in our walking with God, are the things of our desires. Were any of us asked seriously, What it is that troubles us, we must referre it to one of these heads ; either we want strength, or power, vigour and life, in our Obedience,

dience, in our walking with God; or we want peace, comfort, and consolation therein. Whatever it is, that may befall a Believer, that doth not belong to one of these two heads, doth not deserve to be mentioned in the dayes of our Complaints. Now all these do much depend on a constant Course of Mortification; concerning which observe,

i. I doe not say they proceed from it; as though they were necessarily tyed to it. A man may be carried on in a constant course of Mortification all his dayes, and yet perhaps never enjoy good day of Peace and Consolation. So it was with *Heman*, *Psal. 88*. His life was a life of perpetual Mortification, and walking with God, yet terrors and wounds were his portion all his dayes: But God singled out *Heman* (a choice Friend) to make him an Example to them that afterwards should be in distress. Canst thou complain if it be no otherwise with thee than it was with *Heman*, that eminent servant of God? And this shall be his prayse to the end of the World; God makes it his Prerogative to speak Peace and Consolation: *Isa. 57. 18, 19*. I will do that work, sayes God; I will comfort him, *v. 18*. But how? by an immediate work of the new Creation, I Create it, sayes God. The use of means for the obtaining of peace is ours; the bestowing of it is God's Prerogative.

2. In the wayes instituted by God for to give us *Life, Vigour, Courage and Consolation*, *Mortification* is not one of the immediate Causes of it. They are the *Priviledges* of our *Adoption*, made known to our Souls, that give us immediately these things. *The Spirit bearing witness with our spirits that we are the Children of God*: giving us a *new Name*, and a *white Stone*; Adoption and Justification, that is, as to the fence and knowledge of them, are the immediate Causes (in the hand of the Spirit) of these things. But this I say,

3. In our *ordinary walking* with God, and in an *ordinary Course* of his *dealing with us*, the *vigour* and *comfort* of our spiritual Lives depends much on our *Mortification*, not onely as a *Causa sine qua non*, but as a thing that hath an effectual *influence* thereinto. For,

First, This alone keeps Sin from *depriving us of the one and the other*: Every *unmortified sin* will certainly do *two things*:

1. It will *weaken* the Soul, and deprive it of its *vigour*.

2. It will *darken* the Soul, and deprive it of its *Comfort and Peace*.

(1.) It *weakens* the Soul, and deprives it of its *Strength*: when *David* had for a while *harboured* an unmortified Lust in his heart, it broke all his *Bones*, and left him no spiritual *strength*; hence he complained that he was *sick*,

sick, weak, wounded, faint ; there is (saith he) no soundness in me, *Psal. 38. 3.* I am feeble and sore broken, vers. 8. Yea I cannot so much as look up, *Psal. 40. 12.* An unmortified Lust will drink up the Spirit, and all the vigour of the Soul, and weaken it for all Duties. For,

1. It *untunes* and unframes the Heart it self, by entangling its Affections. It diverts the heart from that spiritual Frame that is required for *vigorous* Communion with God. It layes hold on the Affections, rendring its Object beloved and desirable ; so expelling the *love of the Father*, *1 Job. 2. 1. Chap. 3. 17.* So that the Soul cannot say *uprightly* and *truely* to God, Thou art my *portion*, having something else that it loves. Fear, Desire, Hope, which are the choice Affections of the Soul, that should be full of God, will be one way or other entangled with it.

2. It fills the *Thoughts* with *Contrivances* about it. Thoughts are the great *Purveyors* of the Soul, to bring in *provision* to satisfie its Affections ; and if Sin remain *unmortified* in the Heart, they must ever and anon be making provision for the *flesh*, to fulfill the Lusts thereof. They must *glaze, adorn, and dress* the *Objects* of the *Flesh*, and bring them home to give satisfaction. And this they are able to do, in the service of a defiled Imagination, beyond all expression.

3. It breaks out and actually binders Duty. The ambitious man must be studying, and the worldling must be working or contriving, and the sensual vain person providing himself for vanity, when they should be engaged in the Worship of God.

Were this my present business, to set forth the Breaches, Ruine, Weakness, Desolations, that one *unmortified Lust* will bring upon a Soul, this Discourse must be extended much beyond my Intendment.

(2.) As Sin weakens, so it darkens the Soul. It is a *cloud*, a *thick cloud*, that spreads it self over the Face of the Soul, and intercepts all the *beams* of Gods Love and Favour. It takes away all sense of the Priviledge of our Adoption: and if the Soul begins to gather up Thoughts of *Consolation*, Sin quickly scatters them. Of which afterwards.

Now in this regard doth the *vigour* and *power* of our *spiritual life* depend on our *Mortification*. It is the onely Means of the Removal of that, which will allow us neither the *one* nor the *other*. Men that are sick and wounded under the power of *Lust*, make many Applications for Help; they cry to God, when the Perplexity of their Thoughts overwhelms them; even to God do they cry, but are not delivered; in vain do they use many Remedies, they shall not be healed. So Hos. 5. 13.

Ephraim

Ephraim saw his sickness, and Judah his wound, and attempted sundry remedies, nothing will doe, untill they come (v. 15.) to acknowledge their Offence. Men may see their Sicknes and Wounds, but yet if they make not due Applications their Cure will not be effected.

Secondly, Mortification prunes all the *Graces* of God, and makes room for them in our hearts, to grow. The Life and Vigour of our *Spiritual Lives* consists in the vigour and flourithing of the Plants of Grace in our Hearts. Now as you may see in a *Garden*, let there be a precious *herb* planted, and let the *Ground* be untilled, and *weeds* grow about it, perhaps it will *live* still, but be a poor *withering*, *unusefull* thing; you must *look* and *search* for it, and sometimes can scarce find it; and when you do, you can scarce know it, whether it be the *Plant* you look for or no; and suppose it be; you can make no use of it at all: when let another of the same kind be set in *ground*, naturally as *barren* and *bad* as the other; but let it be well *weeded*, and every thing that is *noxious* and *hurtfull* removed from it, it *flourishes* and *thrives*; you may see it at first *look* into the *Garden*, and have it for your use when you please. So it is with the *Graces* of the Spirit that are planted in our hearts: That is true; they are still, they abide in a heart where there is some Neglect of Mortification, but they

they are ready to dye; *Revel.* 3. 2. they are withering and decaying. The heart is like the *Sluggards Field*, so over-grown with *weeds*, that you can scarce see the good Corn. Such a man may search for Faith, Love and Zeal, and scarce be able to find any; and if he do discover that these Graces are *there*, yet alive, and sincere; yet they are so weak, so clogged with Lusts, that they are of very little use; they remain indeed, but are ready to dye. But now let the Heart be cleansed by *Mortification*, the Weeds of Lust constantly and daily rooted up, (as they spring daily, *Nature* being their proper soyl,) let Room be made for Grace to thrive and flourish; how will every Grace act its part, and be ready for every use and purpose!

Thirdly, As to our *Peace*; as there is nothing that hath any Evidence of *Sincerity* without it, so I know nothing that hath such an Evidence of *Sincerity* in it; which is no small Foundation of our *Peace*: Mortication is the *Souls* vigorous Opposition to *self*; wherein *Sincerity* is most evident.

CHAP. V.

The principal Intendment of the whole Discourse proposed. The first main Case of Conscience stated. What it is to Mortifie any Sin, negatively considered. Not the utter Destruction of it in this Life. Not the Dissimulation of it. Not the Improvement of any Natural Principle. Not the Diversion of it. Not an Occasional Conquest. Occasional Conquests of Sin, what, and when. Upon the Eruption of Sin, in time of Danger or Trouble.

These things being premised, I come to my principal Intention, of handling some Questions, or practical Cases, that present themselves in this busines of Mortification of Sin in Believers: The first, which is the Head of all the rest; and whereunto they are reduced, may be considered as lying under the ensuing Proposal.

Suppose a man to be a true Believer, and yet finds in himself a powerfull Indwelling Sin, leading him captive to the Law of it, consuming his Heart with trouble, perplexing his Thoughts, weakening his Soul, as to Duties of Communion with God, disquieting him as to Peace, and perhaps defiling his Conscience, and exposing him to Hardening through the de-

deceitfulness of Sin; what shall he doe? what Course shall he take and insist on, for the Mortification of this Sin, Lust, Distemper, or Corruption, to such a Degree, as that though it be not utterly destroyed, yet in his Contest with it, he may be enabled to keep up Power, Strength and Peace, in Communication with God?

In answer to this important Enquiry, I shall do these things.

1. Shew what it is to *mortifie* any Sin; and that both *Negatively* and *Positively*, that we be not mistaken in the Foundation.

2. Give general Directions for such things, as without which it will be utterly impossible for any one to get any Sin truely and spiritually Mortified.

3. Draw out the Particulars whereby this is to be done; in the whole carrying on this *Consideration*, that it is not of the *Doctrine of Mortification* in general, but only in reference to the particular Case before proposed, that I am treating.

1. To *Mortifie* a Sin, is not utterly to *kill*, root it out, and destroy it, that it should have no more hold at all, nor *residence* in our hearts. It is true, this is that which is aimed at, but this is not in this Life to be accomplished. There is no man that truely sets himself to *mortifie* any Sin, but he *aims* at, intends,

intends; desires its utter destruction; that it should leave neither *Root* nor *Fruit* in the Heart or Life. He would so kill it, that it should never move or stirre any more; crye or call, seduce or tempt to Eternity. Its *not being*, is the thing aymed at. Now though doubtless there may by the Spirit and Grace of Christ, a *wonderfull success*, and Eminency of *victory* against any sin be attained; so that a man may have almost constant *triumph* over it; yet an utter *killing* and *destruction* of it, that it should *not be*, is not in this Life to be expected. This *Paul* assures us of, *Phil. 3. 12.* *Not as though I had already attained, or were already perfect.* He was a *choise Saint*, a pattern for Believers, who in *Faith* and *Love*, and all the Fruits of the Spirit, had not his Fellow in the world; and on that account ascribes *perfection* to himself, in comparison of others, *vers. 15.* Yet he had not *attained*, he was not *perfect*, but was following after: still *a vile body* he had, and we have, that must be changed by the great power of Christ at laist: *v. 21.* This we would have, but God sees it best for us, that we should be *compleat* in nothing in our selves; that in *all things* we might be *compleat* in Christ, which is best for us, *Col. 2. 10.*

2. I think I need not say, it is not the *dissimulation* of a Sin; when a man on some outward

ward respects forsakes the Practice of any sin, men perhaps may *look* on him as a changed man; God knows that to his former *iniquity* he hath added cursed *hypocrisy*, and is got in a safer path to Hell than he was in before. He hath got another Heart than he had, that is more cunning, not a new *Heart*, that is more holy.

3. The Mortification of Sin consists not in the Improvement of a *quiet*, *sedate* Nature. Some men have an Advantage by their *natural Constitution*, so far, as that they are not exposed to such *violence* of *unruly* passions, and *tumultuous* Affections, as many others are. Let now these men cultivate and improve their *Natural Frame* and Temper, by *Discipline*, Consideration and *Prudence*, and they may seem to themselves and others, *very mortified men*, when perhaps their Hearts are a standing *Sink* of all Abominations; some man is never so much troubled all his Life perhaps with *anger* and *passion*, nor doth trouble *others*, as another is almost every day; and yet the latter have done more to the *Mortification* of the sin, than the *former*. Let not such persons trye their Mortification by such things as their *natural Temper* gives no Life or Vigour to: let them bring themselves to *self-denial*, *unbelief*, *envy*, or some such *spiritual sin*, and they will have a better *view* of themselves.

4. A sin is not *Mortified*, when it is onely diverted. *Simon Magus* for a season left his *Sorceries*; but his *Covetousness* and *Ambition* that set him on work, remained still, and would have been acting another way: therefore *Peter* tells him, *I perceive thou art in the gall of bitterness*; notwithstanding the *Profession* thou hast made, notwithstanding thy *Relinquishment* of thy *Sorceries*, thy *lust* is as *powerfull* as ever in thee: the *same lust*, onely the streams of it are diverted: it now exerts and puts forth it self another way, but it is the old *gall* of *Bitterness* still. A man may be *sensible* of a *lust*, set himself against the *eruptions* of it, take care that it shall not *break forth*, as it hath done; but in the mean time suffer the *same corrupted habit* to vent it self some other way. As he who *heals* and *skins* a *running Sore*, thinks himself cured, but in the mean time his *Flesh festereth* by the *Corruption* of the *same humour*, and breaks out in another place. And this *diversion*, with the Alterations that attend it, often befalls men, on Accounts wholly foreign unto Grace; change of the Course of Life that a man was in; of Relations, Interests, Designs, may effect it; yea the very Alterations in mens Constitutions, occasioned by a natural Progress in the Course of their Lives, may produce such Changes as these; men in Age do not usually persist

persist in the pursuit of *youthfull lusts*, although they have never mortified any one of them. And the same is the Case of *bartering of Lusts*; and leaving to serve *one*, that a man may serve *another*. He that changes *pride* for *worldliness*, *sensuality* for *Pharisaisme*, *vanity* in Himself to the *contempt* of Others; let him not think that he hath Mortified the sin that he seems to have left. He hath changed his *Master*, but is a *Servant* still.

5. *Occasional Conquests of Sin* do not amount to a *Mortifying* of it.

There are two *Occurrences* or *Seasons*, wherein a man who is contending with any *sin*, may seem to himself to have *mortified it*.

(1.) When it hath had some sad Eruption to the disturbance of his *Peace*, *terroure* of his *Conscience*, dread of *Scandal*, and evident provocation of *God*. This awakens and stirres up all that is in the man, and *amazes* him; fills him with *abhorrency* of sin, and *himself* for it; sends him to *God*, makes him *cry out* as for *Life*, to abhorre his *Lust* as *Hell*, and to set himself against it. The whole man, *spiritual* and *natural* being now awaked, *Sin* shrinks in its head, *appears* not, but *lyes* as dead before him. As when one that hath drawn nigh to an *Army* in the Night, and hath killed a *principal person*; instantly the *guards* awake, men are *roused* up, and strict *Enquiry* is made after

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the Enemy ; who in the mean time, untill the noyse and tumult be over, hides himself, or lyes like one that is dead, yet with firm Resolution to do the like mischief again, upon the like Opportunity. Upon the sin among the *Corinthians*, see how they muster up themselves for the surprizal and Destruction of it, 2 Epist. chap. 7. verf. 11. So it is in a person, when a breach hath been made upon his Conscience, Quiet, perhaps Credit, by his Lust, in some *Eruption* of Actual sin ; Carefulness, Indignation, Desire, Fear, Revenge, are all set on work about it, and against it, and Lust is quiet for a season, being run down before them ; but when the burry is over, and the Inquest past, the Thief appears again alive, and is as busie as ever at his work.

(2.) In a time of some Judgement, Calamity, or pressing Affliction ; the Heart is then taken up with Thoughts and Contrivances of flying from the present troubles, fears and dangers : This, as a convinced person concludes, is to be done, only by relinquishment of Sin, which gains peace with God. It is the Anger of God in every Affliction that galls a Convinced person. To be quit of this, men resolve at such times against their sins. Sin shall never more have any place in them ; they will never again give up themselves to the service of it. Accordingly Sin is quiet, stirres

not, seems to be Mortified; not indeed that it hath received any one wound, but merely because the Soul hath possess'd its Faculties whereby it should exert it self, with thoughts inconsistent with the *motions* thereof; which when they are laid aside, Sin returns again to its former Life and Vigour. So they *Psal.* 78. 32. unto 38. Are a full Instance and Description of this Frame of spirit whereof I speak.

For all this they sinned still, and believed not for his wonderous works:

Therefore their dayes did he consume in vanity, and their years in trouble.

When he slew them, then they sought him, and they returned, and enquired early after God.

And they remembred that God was their rock, and the high God their Redeemer.

Nevertheless they did flatter him with their mouth, and they lyed unto him with their tongues.

For their heart was not right with him, neither were they stedfast in his Covenant.

I no way doubt, but that when they sought, and returned, and enquired early after God, they did it with full purpose of heart, as to the relinquishment of their sins: It is expressed in the word *returned*. To turn or return to the Lord, is by a Relinquishment of sin. This they

they did early, with earnestness, and diligence; but yet their sin was unmortified for all this, v. 36, 37. and this is the state of many humiliations in the dayes of *Affliction*; and a great Deceit in the Hearts of Believers themselves, lies oftentimes herein.

These and many other wayes there are, whereby poor Souls deceive themselves, and suppose they have mortified their *Lusts*, when they live and are Mighty, and on every Occasion break forth to their disturbance and disquietness.

CHAP. VI.

The Mortification of Sin in particular described. The several Parts and Degrees thereof.

1. *The habitual weakning of its Root and Principle. The Power of Lust to tempt. Differences of that Power to Persons and Times.*
2. *Constant Fighting against Sin. The Parts thereof considered.*
3. *Success against it. The summe of this Discourse.*

What it is to mortifie a Sin in General, which will make farther way for particular Directions, is nextly to be considered.

The Mortification of a *Lust* consists in three things.

1. An habitual weakening of it. Every Lust is a depraved habit or Disposition, continually inclining the Heart to evil: Thence is that description of him who hath no Lust truely mortified: *Gen. 6.5.* Every *Imagination of the thoughts of his Heart is only evil continually.* He is alwayes under the power of a strong bent and Inclination to sin. And the reason why a *natural man* is not alwayes, perpetually, in the pursuit of some *one lust* night and day, is, because he hath *many* to serve, every one crying to be satisfied; Thence he is carried on with great *variety*, but still in general he lyes towards the satisfaction of *self*.

We will suppose then the *lust* or distemper whose Mortification is inquired after, to be in its self a *strong, deeply rooted, habitual* Inclination and bent of Will and Affections unto some Actual sin, as to the Matter of it, (though not under that *formal* Consideration,) alwayes stirring up *Imaginations, Thoughts and Contrivances* about the Object of it. Hence men are said to have their Hearts set upon Evil, *Rom. 13. 14.* the bent of their Spirits lyes towards it, to make provision for the flesh. And a *sinfull depraved habit* (as in many other things, so in this) differs from all *natural* or *moral habits* whatever; for whereas they incline

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the Soul gently and suitably to it self, sinfull Habits impell with Violence and Impetuousness: whence Lusts are said to fight or wage warre against the Soul, *1 Pet. 2. 11.* to rell, or rise up in Warre with that Conduct and Opposition which is usual therein; *Rom. 7. 23.* to lead captive, or effectually captivating upon success in battell: All works of great violence and impetuousness.

ΣΤΕΓΑΤΕΙΟΥΝΤαι γε τα
της φύγης. αντισεγ-
τεύουντον. διχυα-
λωτίζονται.

I might manifest fully from that description we have of it, *Rom. 7.* How it will darken the Mind, extinguish Convictions, dethrone Reason, interrupt the Power and Influence of any Considerations that may be brought to hamper it, and break through all into a flame. But this is not my present busiaess. Now the first thing in Mortification is the weakening of this Habit of Sin or Lust, that it shall not with that violence, earnestness, frequency, rise up, conceive, tumultuate, provoke, entice, disquiet, as naturally it is apt to doe, *Jam. 1. 14, 15.*

I shall desire to give one Caution or Rule by the way; and it is this. Though every Lust doth in its own Nature, equally, universally incline and impell to Sin, yet this mu't be granted with these two Limitations:

1. One lust, or a lust in one man, may receive many

many accidental Improvements, *heightnings*, and *strengthnings*, which may give it life, power and vigour, exceedingly above what another Lust hath, or the *same lust*, that is of the same Kind and Nature in another man. When a Lust falls in with the *natural Constitution* and Temper, with a *suitable course of Life*, with *Occasions*; or when Sathan hath got a fit *handle* to it to manage it, as he hath a thousand *wayes* so to doe, that Lust growes violent and impetuous above others, or more than the *same lust* in another man; Then the *streams* of it darken the Mind, so that though a man knowes the *same things* as formerly, yet they have no power, nor influence on the Will, but corrupt Affections and Passions are set by it at liberty.

But especially, Lust gets strength by *Temptation*; when a suitable Temptation falls in with a Lust, it gives it a new life, vigour, power, *violence* and rage which it seemed not before to have, or to be capable of. Instances to this purpose might be multiplyed; but it is the design of some part of another Treatise to evince this Observation.

2. Some *lusts* are far more *sensible* and *discernable* in their violent *Actings* than others. Paul puts a difference between Uncleanness and all other sins. *1 Cor. 6. 18. Flee fornication, every sin that a man doth, is without the body,*

body, but he that committeth fornication sinneth against his own body. Hence the Motions of that sin are more sensible, more discernable than of others; when perhaps, the *love of the World*, or the like, is in a Person no less habitually predominant than that, yet it makes not so great a *combustion* in the whole man.

And on this account some men may goe in their own thoughts and in the eyes of the World, for *mortified* men; who yet have in them no less predominancy of Lust, than those who cry out with Astonishment upon the account of its perplexing Tumultuatings. Yea than those who have by the Power of it, been hurried into scandalous sins; onely their *lusts* are in and about things which raise not such a tumult in the Soul, about which they are exercised with a calmer Frame of Spirit; the very Fabrick of Nature being not so nearly concerned in them, as in some other.

I say then, that the first thing in Mortification is the *weakening* of this Habit, that it shall not impell and tumultuate as formerly, that it shall not intice and draw aside, that it shall not *disquiet* and *perplex*; the killing of its *life*, vigour, promptness and readiness to be stirring. This is called *crucifying the flesh with the lusts thereof*, Gal. 5. 24. that is, taking away its *Blood and Spirits* that give it

strength and power. The wasting of the body of Death day by day, 2 Cor. 4. 16.

As a Man nayled to the Cross; he first struggles and strives and cryes out with great strength and might; but as his Blood and Spirits waste, his strivings are faint and seldom, his Cryes low and hoarse, scarce to be heard. When a man first sets on a Lust or distemper, to deal with it, it struggles with great violence to break loose; it cryes with Earnestness and Impatency to be satisfied and relieved; but when by Mortification the blood and spirits of it are let out, it moves seldome and familiarly, cryes sparingly, and is scarce heard in the heart; It may have sometimes a dying pang, that makes an Appearance of great vigour and strength, but it is quickly over, especially if it be kept from considerable success. This the Apostle describes as in the whole Chapter, so especially vers. 6. of chap. 6. Rom.

Sin, saith he, is crucified; it is fastned to the Cross; to what End? that the body of Death may be destroyed; the Power of Sin weakened, and abolished by little and little; that henceforth we should not serve sin, that is, that sin might not incline, impell us with such Efficacy, as to make us servants to it, as it hath done heretofore. And this is spoken not only with respect to carnal and sensual Affections, or Desires of worldly things; not only in

in respect of the Lust of the Flesh, the Lust of the Eyes, and the *pride* of Life, but also as to the *flesh*, that is in the *mind* and *will*, in that Opposition unto God, which is in us by Nature. Of what Nature soever the troubling Distemper be, by what wayes soever it make it self out, either by *impelling* to Evil, or *hindering* from that which is good, the Rule is the same. And unless this be done effectually, all after-contention will not compass the End aimed at. A man may beat down the *bitter* Fruit from an *evil* Tree, untill he is weary ; whilst the Root abides in strength and vigour, the beating down of the present *Fruit* will not hinder it from bringing forth more ; this is the Folly of some men ; they set themselves with all earnestness and diligence against the appearing eruption of *lust*, but leaving the Principle and Root *untouched*, perhaps unsearched out, they make but little or no progress in this work of Mortification.

2. In constant *fighting* and *contending* against sin. To be able alwayes to be *laying load* on Sin, is no small degree of *Mortification*. When Sin is *strong* and *vigorous*, the Soul is scarce able to make any *head* against it. It *sighs*, and *groans*, and *mourns*, and is troubled, as David speaks of himself, but seldom has Sin in the *pursuit* ; David complains that his Sin had taken *fast hold* upon

upon him, that he could not look up, Psal. 40. 12. How little then was he able to fight against it. Now sundry things are required unto, and comprized in this fighting against Sin.

1. To know that a man hath such an Enemy to deal withall; to take notice of it, to consider it as an *Enemy* indeed, and one that is to be destroyed by all means possible, is required hereunto. As I said before, the contest is vigorous and hazardous; it is about the things of *Eternity*. When therefore men have slight and transient thoughts of their *lusts*, it is no great sign that they are *mortified*, or that they are in a way for their Mortification. This is, every man's knowing *the plague of his own heart*, 1 King. 8. 38. Without which no other work can be done; it is to be feared that very many have little knowledge of the main *Enemy*, that they carry about them in their bosoms. This makes them ready to justify themselves, and to be impatient of reproof or admonition, not knowing that they are in any danger, 2 Chron. 16. 10.

2. To labour to be acquainted with the Wayes, Wiles, Methods, Advantages and Occasions of its *success* is the beginning of this warfare. So do men deal with Enemies. They enquire out their counsels and designs, ponder their Ends, consider how and by what means

means they have formerly prevailed, that they may be prevented; In this consists the greatest skill in conduct. Take this away, and all waging of Warre (wherein is the greatest improvement of Humane *Wisdom* and *Industry*) would be *brutish*. So do they deal with Lust, who mortifie it indeed; not onely when it is actually *vexing*, *enticing*, and *seducing*, but in their Retirements they consider, This is our Enemy, this is his way and Progress, these are his Advantages, thus hath he prevailed, and thus he will do, if not prevented: So *David*, *My sin is ever before me*, Psal. 51. 2. And indeed one of the choicest and most eminent parts of *practically spiritual wisdom*, consists in finding out the subtleties, policies, and depths of any indwelling Sin; to consider, and know wherein its greatest *strength* lies; what Advantage it uses to make of Occasions, Opportunities, Temptations; what are its *Pleas*, *Pretences*, *Reasonings*; what its *Stratagems*, *Colours*, *Excuses*; to set the *wisdom* of the Spirit against the Craft of the *old Man*, to trace this Serpent in all its turnings and windings; to be able to say at its most secret, and (to a common Frame of Heart) imperceptible actings, This is your old way and course; I know what you aim at; and so to be alwayes in readiness, is a good part of our warfare.

3. To load it daily with all the things which shall after be mentioned, that are *grievous, killing* and *destructive* to it, is the height of this *contest*; such an one never thinks his *lust dead* because it is *Quiet*, but labours still to give it new *wounds, new blowes* every day. So the Apostle, *Col. 3. 5.*

Now whilst the Soul is in this Condition, whilst it is thus dealing, it is certainly *uppermost*, Sin is under the Sword and *dying*.

3. In *success*; frequent *success* against any *lust*, is another part and Evidence of *Mortification*; By *success*, I understand not a meer disappointment of Sin, that it be not *brought forth*, nor accomplished; but a *victory* over it, and pursuit of it to a *compleat Conquest*: For instance, when the Heart finds Sin at any time at work, *seducing*, forming *Imaginations* to make *provision* for the flesh, to fulfill the lusts thereof, it instantly apprehends Sin, and brings it to the *Law of God*, and *love of Christ*; *condemns* it, *followes* it with *execution* to the *uttermost*.

Now I say, when a man comes to this *state* and *Condition*, that *lust* is *weakened in the root* and *principle*, that its *motions* and *actions* are *fewer* and *weaker* than formerly, so that they are not able to hinder his *duty*, nor interrupt his *peace*, when he can in a quiet *sedate frame* of *Spirit*, *find out*, and *fight against Sin*, and have

have success against it, then Sin is mortified in some considerable measure, and notwithstanding all its Opposition, a man may have peace with God all his dayes.

Unto these Heads then do I referre the *Mortification* aymed at ; that is, of any one perplexing *Distemper*, whereby the General *pravity* and *Corruption* of our Nature attempts to exert and put forth it self.

1. First, the *weakening* of its indwelling *disposition*, whereby it *inclines*, *initiates*, *impells* to evil, *rebells*, *opposes*, *fights* against God, by the *implanting* habitual *residence*, and *cherishing* of a principle of Grace, that stands in direct *opposition* to it, and is destructive of it, is the Foundation of it. So by the *implanting* and *growth* of *humility* is *pride* weakened, *passion* by *patience*, *uncleanness* by *purity* of Mind and Conscience, *love* of this world by *heavenly-mindedness*, which are *Graces* of the Spirit, or the same *habitual* Grace variously acting it self by the Holy Ghost, according to the *variety* or diversity of the *Objects* about which it is exercised ; as the other are several *Lusts*, or the same *natural* *Corruption* variously acting its self according to the various Advantages and Occasions that it meets withall.

2. The *promptness*, *alacrity*, *vigour* of the Spirit, or *New Man* in contending with, cheer-

cheerfull fighting against the Lust spoken of, by all the Wayes, and with all the Means that are appointed thereunto, conitantly using the succours provided against its motions and actings, is a second thing hereunto required.

3. Success unto several degrees attends these two. Now this, if the distemper hath not an inconquerable Advantage from its natural situation, may possibly be to such an universal Conquest, as the Soul may never more sensibly feel its Opposition, and shall however assuredly arise to an allowance of Peace to the Conscience, according to the tenour of the Covenant of Grace.

CHAP. VII.

General Rules, without which no Lust will be mortified. No Mortification unless a man be a Believer. Dangers of attempting Mortification of Sin by Unregenerate Persons. The Duty of unconverted Persons, as to this business of Mortification, considered. The vanity of the Papists Attempts, and Rules for Mortification thence discovered.

TH E wayes and Means whereby a Soul may proceed to the Mortification of any particular lust and Sin, which Satan takes Ad-
vantage

vantage by, to disquiet and weaken him, comes next under Consideration.

Now there are some *General Considerations* to be premised, concerning some *Principles* and Foundations of this work, without which no man in the world, be he never so much raised by *Convictions*, and resolved for the Mortification of any Sin, can attain thereunto.

General Rules and Principles, without which no Sin will be ever mortified, are these,

1. Unless a Man be a *Believer*, that is, one that is truely *ingrafted* into Christ, he can never mortifie any one Sin; I do not say, unless he know himself to be so, but unless indeed he be so. Mortification is the work of *Believers*, Rom. 8. 13. *If ye through the Spirit, &c. Ye Believers*, to whom there is no condemnation, vers. 1. They alone are exhorted to it. Col. 3. 5. *Mortifie therefore your members that are upon the earth*. Who should mortifie? You who are risen with Christ, vers. 1. whose Life is hid with Christ in God, vers. 3. who shall appear with him in Glory, vers. 4. An unregenerate man may do something like it, but the work it self, so as it may be acceptable with God, he can never perform. You know what a Picture of it is drawn in some of the *Philosophers*, *Seneca*, *Tu'ly*, *Epicetus*; what affectionate Discourses they have of

of *contempt* of the World, and Self, of *regulating* and *conquering* all *exorbitant Affections* and *Passions*. The Lives of most of them manifested, that their *Maxims* differed as much from true Mortification, as the *Sun* painted on a *Sign-post*, from the *Sun* in the *Firmament*. They had neither Light nor Heat. Their own *Lucian* sufficiently manifests what they *all* were. There is no Death of Sin, without the *Death of Christ*. You know what Attempts there are made after it by the *Papists*, in their *Vows*, *Penances*, and *Satisfactions*; I dare say of Them (I mean as many of them as act upon the Principles of their Church, as they *call it*,) what *Paul* sayes of *Israel* in point of *Righteousness*, Rom. 9. 31, 32. They have followed after Mortification, but they have not Attained to it; Wherefore? Because they seek it not by *Faith*, but as it were by the works of the Law. The same is the State and Condition of all amongst our selves, who in Obedience to their Convictions, and awakened Consciences, do attempt a Relinquishment of Sin; they follow after it, but they do not Attain it.

It is true, it is, it will be required of every person whatever, that hears the *Law* or *Gospel* preached, that he mortifie Sin; It is his *Duty*, but it is not his *immediate Duty*; It is his *Duty* to do it, but to do it in Gods way.

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If you require your Servant to pay so much Money for you in such a place, but first to go and take it up in another; it is his Duty to pay the Money appointed, and you will blame him if he do it not; yet it was not his immediate Duty; he was first to *take it up*, according to your direction. So it is in this Case; Sin is to be mortified, but something is to be done in the *first place* to enable us thereunto.

I have proved, that it is the *Spirit* alone that can *mortifie* Sin; He is promised to doe it, and all other means without him are *empty* and vain. How shall he then *mortifie* Sin, that hath not the *Spirit*? A man may easier see without *Eyes*, speak without a *Tongue*, than truely *Mortifie* one Sin without the *Spirit*. Now how is he attained? It is the *Spirit* of Christ; and (as the Apostle sayes,) if we have not the *Spirit of Christ*, we are none of his, Rom. 8.9. So, if we are *Christians*, have an *Interest* in him, we have the *Spirit*, and so alone have power for Mortification. This the Apostle discourses at large, Rom. 8.v. 8. So then they that are in the flesh cannot please God. It is the Inference and Conclusion he makes of his foregoing Discourse about our *Natural* state and Condition, and the *Enmity* we have unto God and his *Law* therein. If we are in the flesh, if we have not the *Spirit*, we cannot do

any thing that should please God. But what is our deliverance from this Condition, verf. 9. *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you:* Ye Believers, that have the Spirit of Christ, ye are not in the flesh. There is no way of Deliverance from the State and Condition of being in the flesh, but by the Spirit of Christ; And what if this Spirit of Christ be in you? why then you are mortified, verf. 10. *the Body is dead because of Sin, or unto it;* Mortification is carried on; the New Man is quickened to Righteousness. This the Apostle proves verf. 11. from the Union we have with Christ by the Spirit, which will produce suitable Operations in us, to what it wrought in him. All attempts then for Mortification of any Lust, without an Interest in Christ, are vain. Many men that are galled with and for Sin, (the arrowes of Christ for Conviction by the Preaching of the Word, or some Affliction having been made sharp in their hearts) do vigorously set themselves against this or that particular Lust, wherewith their Consciences have been most disquieted or perplexed. But poor Creatures! they labour in the Fire, and their work consumeth. When the Spirit of Christ comes to this work, he will be as Refiners Fire, and as Fullers Sope, and he will purge men as Gold and Silver, Mal. 3.3. take away

away their *dross* and *tin*; their *filth* and *blood*, as Isa. 4. 3. But men must be *Gold* and *Silver* in the bottom, or else Refining will do them no good. The *Prophet* gives us the sad issue of wicked mens utmost Attempts for *Mortification*, by what Means soever that God affords them, Jer. 6. 29, 30. *The Bellowes* are burnt, and the *Lead* is consumed of the fire, the *Founder* melteth in vain, *Reprobate Silver* shall men call them, because the *Lord* hath rejected them; And what is the Reason hereof? v.28. they were *Brass* and *Iron* when they were put into the Furnace. Men may refine *Brass* and *Iron* long enough before they will be good *Silver*.

I say then, *Mortification* is not the present business of unregenerate men. God calls them not to it as yet. *Conversion* is their work. The *Conversion* of the whole Soul, not the *Mortification* of this or that particular Lust. You would laugh at a man, that you should see setting up a great *Fabrick*, and never take any care for a *Foundation*; especially if you should see him so foolish, as that having a thousand Experiences, that what he built one day, fell down another, he would yet continue in the same course. So it is with convinced Persons; Though they plainly see that what *ground* they get against Sin, *one day*, they lose *another*, yet they will go on in the same Road

still, without enquiring where the destructive flaw in their progress lyes. When the Jewes upon the *Conviction* of their Sin were cut to the heart, ACT. 2. 37. and cryed out what shall we doe? What doth Peter direct them to? Does he bid them go and mortifie their pride, wrath, malice, cruelty, and the like? no, he knew that was not their present work, but he calls them to *Conversion* and *Faith* in Christ in General, vers. 38. Let the Soul be first throughly converted, and then looking on him whom they had pierced, *Humiliation* and Mortification will ensue. Thus when John came to preach *Repentance* and *Conversion*, he said, The Axe is now laid to the root of the tree, Mat. 3. 10. The Pharisees had been laying heavy Burthens, imposing tedious Duties, and rigid means of Mortification, in *Fastings*, *Washings*, and the like, all in vain: Sayes John, The *Doctrine* of *Conversion* is for you, the axe in my hand is laid to the root. And our Saviour tells us what is to be done in this case; sayes he, Do men gather *Grapes* from *Thorns*? Matth. 6. 16. But suppose a *Thorn* be well pruned and cut, and have pains taken with him? Yea but he will never bear *Figgs*; vers. 17, 18. It cannot be but every Tree will bring forth Fruit according to its own kind. What is then to be done, he tells us, Matt. 12. 33. *Make the Tree Good, and his Fruit will be*

be good: The Root must be dealt with, the Nature of the Tree changed, or no good Fruit will be brought forth.

This is that I aim at, unless a man be Regenerate, unless he be a Believer, all Attempts that he can make for Mortification, be they never so specious and promising, all Means he can use, let him follow them with never so much Diligence, Earnestness, Watchfulness and Contention of Mind and Spirit, are to no purpose; In vain shall he use many remedies, he shall not be healed. Yea there are sundry desperate Evils attending an Endeavour in convinced Persons that are no more but so, to perform this Duty.

First, The mind and Soul is taken up about that which is not the mans proper business, and so He is diverted from that which is so. God layes hold by his Word and Judgements on some Sin in him, galls his Conscience, disquiets his heart, deprives him of his Rest; now other Diversions will not serve his turn: He must apply himself to the work before him. The business in hand being to awake the whole Man unto a consideration of the State and Condition wherein he is, that he might be brought home to God; instead hereof, he sets himself to mortifie the Sin that galls him; which is a pure issue of Self-love, to be freed from his trouble; and not at all to the work he is

called unto ; and so is diverted from it. Thus God tells us of *Ephraim*, when he spread his Net upon them, and brought them down as the *Fowls of Heaven*, and chastised them, *Hos. 7. 12.* caught them, intangled them, convinced them, that they could not escape ; saith he of them, *They return, but not to the most High : They set themselves to a Relinquishment of Sin,* but not in that manner by universal conversion as God called for it. Thus are men diverted from coming unto God, by the most glorious wayes that they can fix upon to come to him by. And this is one of the most common deceipts whereby men ruine their own Souls ; I wish that some whose Trade it is to dawb with untempered Morter in the things of God, did not teach this Deceit, and cause the People to erre by their Ignorance : What do men doe ? what oft-times are they directed unto, when their Consciences are galled by Sin, and Disquietment from the Lord hath laid hold upon them ? Is not a Relinquishment of the Sin as to Practice, (that they are insome Fruits of it perplexed withall, and making head against it,) the summe of what they apply themselves unto ? and is not the Gospel End of their Convictions lost thereby ? Here men abide and perish.

Secondly, This *Duty* being a thing good in it self, in its proper place, a Duty evidencing

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Sincerity, bringing home Peace to the Conscience; a man finding himself *really* engaged in it, his Mind and Heart set against this or that Sin, with *purpose* and Resolution to have no more to do with it, he is ready to conclude, that his *state* and Condition is *good*, and so to delude his own Soul. For,

(1.) When his *Conscience* hath been made sick with Sin, and he could find no rest, when he should go to the *great Physician* of Souls, and get *healing* in his Blood; the Man by this Engagement against Sin, pacifies and quiets his Conscience, and sits down without going to Christ at all. Ah! how many *poor Souls* are thus *deluded* to Eternity! When *Ephraim* saw his sickness, he sent to King Jareb, Hos. 5. 13. which kept him off from God. The whole bundle of the Popish Religion is made up of Designs and *contrivances* to pacifie Conscience without Christ; all described by the Apostle, Rom. 10. 4.

(2.) By this means men *satisfie* themselves that their State and Condition is *good*, seeing they do that which is a work good in it self, and they do not do it to be *seen*. They know they would have the work done in *sincerity*, and so are hardened in a kind of *self Righteousness*.

(3.) When a man hath thus for a *season* been *deluded*, and hath *deceived* his own Soul,

and finds in a long course of Life, that indeed his sin is not mortified, or if he hath changed one, he hath gotten another; He begins at length to think, that all contending is in vain, he shall never be able to prevail: He is making a *Dam* against *Water* that increaseth on him. Hereupon he gives over, as one despairing of any success, and yields up himself to the power of sin, and that habit of *Formality* that he hath gotten.

And this is the usual Issue with Persons attempting the *Mortification* of sin without an *Interest* in Christ first obtained. It *deludes* them, *hardens* them, *destroys* them. And therefore we see that there are not usually more vile and desperate sinners in the world, than such as having by *Conviction* been put on this Course have found it fruitless, and deserted it without a discovery of Christ. And this is the substance of the Religion and Godliness of the choicest *Formalists* in the world; and of all those who in the *Roman Synagogue* are drawn to *Mortification* as they drive *Indian* to Baptism, or *Cattel* to water. I say then that Mortification is the work of Believers, and Believers only. To kill sin is the work of living men; where men are dead, (as all Unbelievers, the best of them are dead,) sin is alive, and will live.

2. It is the work of *Faith*; the peculiar work

work of Faith; Now if there be a work to be done that will be effected by one only instrument, it is the greatest madness for any to attempt the doing of it, that hath not that Instrument. Now it is Faith that purifies the Heart, Act. 15. 9. or as Peter speaks, we purifie our Souls in obeying the Truth through the Spirit, 1 Pet. 1. 22. And without it, it will not be done.

What hath been spoken, I suppose is sufficient to make good my first general Rule: Be sure to get an Interest in Christ, if you intend to mortifie any sin, without it it will never be done.

Ob. You will say, What then would you have unregenerate men, that are convinced of the Evil of sin do? Shall they cease striving against sin, live dissolutely, give their Lusts their swinge, and be as bad as the worst of men? This were a way to set the whole world into Confusion, to bring all things into darkness, to set open the flood-gates of lust, and lay the Reins upon the Necks of men to rush into all sin with delight and greediness, like the horse into the battle.

Ans. 1. God forbid! It is to be looked on as a great issue of the Wisdom, Goodness, and Love of God, that by manifold wayes and means he is pleased to restrain the Sons of men from running forth into that compass

compass of excess and riot, which the depravedness of their Nature would carry them out unto with violence. By what way soever this is done, it is an issue of the care, kindness, and Goodness of God, without which the whole Earth would be an Hell of Sin and Confusion.

2. There is a peculiar convincing Power in the Word, which God is often-times pleased to put forth to the wounding, amazing, and in some sort humbling of Sinners, though they are never converted. And the Word is to be preached, though it hath this End, yet not with this End. Let then the Word be preached, and the sins of men rebuked, Lust will be restrained, and some Oppositions will be made against Sin, though that be not the Effect aimed at.

3. Though this be the work of the Word and Spirit; and it be good in it self, yet it is not profitable nor available as to the main End in them in whom it is wrought; they are still in the gall of Bitterness, and under the power of darkness.

4. Let men know it is their Duty, but in its proper place; I take not men from Mortification, but put them upon Conversion. He that shall call a man from mending a Hole in the Wall of his House, to quench a Fire that is consuming the whole Building, is not his Enemy.

Enemy. Poor Soul ! it is not thy *Sore-finger* but thy *Hedlick-Feaver* that thou art to apply thy self to the Consideration of. Thou settest thy self against a particular Sin , and doest not consider that thou art *nothing* but Sin.

Let me adde this to them who are *Preachers* of the *Word*, or intend through the good hand of God that Employment. It is their Duty to plead with men about their Sins, to lay *load* on particular sins, but alwayes *remember*, that it be done with that which is the proper End of Law and Gospel. That is, that they make use of the Sin they speak against, to the *discovery* of the *State* and *Condition* wherein the *Sinner* is. Otherwise, happily they may work men to *Formality* and *Hypocrisie*, but little of the true End of Preaching the *Gospel* will be brought about. It will not avail, to beat a man off from his *Drunkenness*, into a sober *Formality*; A skilfull Matter of the *Assemblies* layes his *Axe* at the Root, drives still at the heart. To inveigh against particular sins of ignorant *unregenerate* persons, (such as the *Land* is full of,) is a good Work : But yet though it may be done with great *efficacy*, *vigour* and *success*, if this be all the *effect* of it, that they are set upon the most *sedulous* Endeavours of *mortifying* their sins preached down, all that is done, is but like

like the beating of an *Enemy* in an *open field*, and driving him into an *impregnable Castle*, not to be prevailed against. Get you at any time a sinner at the advantage, on the account of any *one sin* whatever, have you any thing to take hold of him by, bring it to his *State and Condition*, *drive it up to the head*, and there deal with him; to break men off from particular sins, and not to break their *Hearts*, is to deprive our selves of Advantages of dealing with them.

And herein is the *Roman Mortification* grievously peccant; they drive all sorts of persons to it, without the least Consideration whether they have a *principle* for it or no. Yea they are so far from calling on men to *believe*, that they may be able to *mortifie their Lusts*, that they call men to *Mortification* instead of *Believing*. The truth is, they neither know what it is to *believe*, nor what *Mortification* it self intends. *Faith* with them is but a general *assent* to the *Doctrine* taught in their *Church*: And *Mortification* the betaking of a man by a *Vow* to some certain Course of Life, wherein he *denyes himself* something of the use of the things of this World, not without a considerable Compensation. Such men know neither the *Scriptures*, nor the *Power of God*. Their boasting of their *Mortification*, is but their *Glorying in their shame*. Some *Casuists* among

among our selves, who over-looking the Necessity of *Regeneration*, do avowedly give this for a Direction to all sorts of persons, that complain of any Sin or Lust, that they should vow against it, at least for a season, a Moneth or so, seem to have a scantling of *Light* in the *Mystery* of the Gospel, much like that of *Nicodemus*, when he came first to Christ. They bid men vow to abstain from their sin for a season. This commonly makes their lust more impetuous. Perhaps with great perplexity they keep their word: Perhaps not, which increases their Guilt and Torment. Is their sin at all mortified hereby? Do they find a conquest over it? Is their Condition changed, though they attain a Relinquishment of it? Are they not still in the *Gall of bitterness*? Is not this to put men to make *Brick*, if not without straw, (which is worse,) without strength? What Promise hath any unregenerate man to countenance him in this work? What assistance for the performance of it? Can sin be killed without an interest in the *Death* of Christ, or *Mortified* without the Spirit? If such Directions should prevail to change mens Lives, as seldom they doe, yet they never reach to the change of their hearts or Conditions. They may make men self-justitiaries or Hypocrites, not Christians. It grieves me oft-times to see poor Souls,
that

that have a Zeal for God, and a desire of eternal Welfare, kept, by such Directors and Directions, under an hard, burdensome, outside Worship and Service of God, with many specious Endeavours for Mortification, in an utter Ignorance of the Righteousness of Christ, and unacquaintedness with his Spirit, all their dayes. Persons and things of this kind, I know too many. If ever God shine into their hearts, to give them the knowledge of his Glory in the face of his Son Jesus Christ, they will see the folly of their present way.

CHAP. VIII.

The Second general Rule proposed. Without universal Sincerity for the mortifying of every Lust, no Lust will be Mortified. Partial Mortification alwayes from a corrupt Principle. Perplexity of Temptation from a Lust, oft-times a chastening for other Negligences.

TH E Second Principle, which to this purpose I shall propose, is this, *Without Sincerity and Diligence in an Universality of Obedience, there is no Mortification of any one perplexing Lust to be obtained.* The other was

was to the Person, this to the thing it self. I shall a little explain this Position.

A man finds any Lust to bring him into the Condition formerly described, it is powerfull, strong, tumultuating, *leads captive*, vexes, disquiets, takes away *peace*; He is not able to bear it, wherefore he sets himself *against* it, prayes against it, *groans under* it, sighs to be delivered, but in the mean time, perhaps in other Duties, in constant Communion with God, in *Reading, Prayer and Meditation*, in other *wayes* that are not of the same kind with the *Lust* wherewith he is troubled, he is *loose* and *negligent*. Let not that man think that ever he shall arrive to the *Mortification* of the Lust he is *perplexed withall*. This is a *Condition* that not seldom befalls men in their *Pilgrimage*. The *Israelites* under a sense of their Sin, drew *nigh* to God with much diligence and earnestness, with *Fasting* and *Prayer*. Isa. 58. many Expressions are made of their *Earnestness* in the work, v. 2. *They seek me daily, and delight to know my Wayes, they ask of me the Ordinances of Justice, they delight in approaching unto God.* But God rejects all; their *Fast* is a Remedy that will not *heal* them, and the Reason given of it, v. 5, 6, 7: is, because they were *particu'ar in this Duty*. They attended diligently to *that*, but in others were negligent and careless. He that hath a

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running sore (it is the Scripture Expression) upon him, arising from an ill habit of Body contracted by Intemperance and ill Dyet; let him apply himself with what diligence and skill he can, to the cure of his *sore*, if he leave the general habit of his body under Distempers, his labour and travail will be in vain. So will his attempts be, that shall endeavour to stop a bloody issue of Sin, and filth in his Soul, and is not equally carefull of his universal spiritual temperature, and Constitution. For,

i. This kind of Endeavour for Mortification, proceeds from a corrupt Principle, Ground and Foundation, so that it will never proceed to a good Issue. The true and acceptable Principles of Mortification shall be afterward insisted on. Hatred of Sin as Sin, not only as galling or disquieting, sence of the Love of Christ in the Cross lies at the bottome of all true spiritual Mortification. Now it is certain, that that which I speak of proceeds from self-love. Thou settest thy self with all diligence and earnestness to mortifie such a Lust or Sin; what is the Reason of it? It disquiets thee, it hath taken away thy peace, it fills thy heart with sorrow and trouble, and fear, thou hast no rest because of it; Yea but Friend, thou hast neglected Prayer or Reading, thou hast been vain and loose in thy Conversation in other

other things that have not been of the same nature with that *Lust* wherewith thou art perplexed; These are no less sins and evils, than those under which thou groanest; Jesus Christ bled for Them also; Why dost thou not set thy self against them also? If thou *hatedst* sin as Sin, every evil way, thou wouldst be no less watchfull against every thing that grieves and disquiets the Spirit of God, than against that which grieves and disquiets thine own Soul. It is evident that thou contendest against sin, meerly because of thy own trouble by it. Would thy Conscience be quiet under it, thou wouldst let it alone. Did it not disquiet thee, it should not be disquieted by thee. Now, canst thou think that God will set in with such hypocritical Endeavours; that ever his Spirit will bear witness to the treachery and Falshood of thy Spirit? Dost thou think he will ease thee of that which perplexeth Thee, that thou mayst be at liberty to that which no less grieves Him? No, (says God,) here is one, if he could be rid of this *Lust*. I should never hear of him more, let him wrestle with this, or he is lost. Let not any man think to do his own work, that will not do God's. God's work consists in universal Obedience; To be freed of the present perplexity is their own only. Hence is that of the Apostle, 2 Cor. 7.1. *Cleanse your selves from all pollution of Flesh*

and Spirit, perfecting holiness in the fear of the Lord. If we will do any thing, we must do all things. So then, not onely an intense Opposition to this or that peculiar lust, but it is an universal humble Frame and Temper of Heart, with watchfulness over every Evil, and for the performance of every Duty, that is accepted.

2. How know'st thou but that God hath suffered the Lust wherewith thou hast been perplexed to get strength in thee, and power over thee, to chasten thee for thy other Negligences, and common Lukewarmness in walking before him; at least to awaken thee to the consideration of thy wayes, that thou mayst make a through work and change in thy course of walking with him. The Rage and predominancy of a particular Lust, is commonly the fruit and issue of a careless, negligent course in general; and that upon a double account.

(1) As its natural Effect, if I may so say. Lust (as I shewed) in general, lyes in the Heart of every one, even the best, whilst he lives; and think not that the Scripture speaks in vain, that it is subtle, cunning, crafty; that it seduces, entices, fights, rebells. Whilst a man keeps a diligent Watch over his Heart, its Root and Fountain; whilst above all keepings, he keeps his Heart, whence are the issues

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of Life and Death, Lust withers and dyes in it. But if through Negligence it makes an Eruption any particular way, gets a passage to the Thoughts by the Affections, and from them, and by them, perhaps breaks out into open sin in the Conversation, the strength of it bears that way it hath found out, and that way mainly it urgeth, untill having got a passage, it then vexes and disquiets, and is not easily to be restrained; Thus perhaps a man may be put to wrestle all his dayes in sorrow, with that, which by a strict universal Watch might easily have been prevented.

(2) As I said, God often-times suffers it to chaste our other Negligences; for as with Wicked men, he gives them up to one Sin as the Judgement of another, a greater for the punishment of a less, or one that will hold them more firmly and securely, for that which they might have possibly obtained a Deliverance from: So even with his own, he may, he doth leave them sometimes to some vexations distempers, either to prevent or cure some other Evil: So was the Messenger of Satan let loose on Paul, that he might not be lifted up through the abundance of spiritual Revelations. Was it not a Correction to Peters vain Confidence, that he was left to deny his Master? Now if this be the

state and Condition of Lust in its prevalence, that God often-times suffers it so to prevail, at least to admonish us, and to humble us, perhaps to chaste and correct us, for our general loose and careless walking, is it possible that the effect should be removed, and the cause continued; that the particular Lust should be mortified, and the general Course be unreformed? He then that would really, thoroughly, and acceptably mortifie any disquieting Lust, let him take care to be equally diligent in All parts of Obedience; and know that every Lust, every Omission of Duty, is burden-some to God, though but one is so to Him. Whilst there abides a Treachery in the Heart to indulge to any Negligence in not pressing Universally to all Perfection in Obedience, the Soul is weak, as not giving Faith its whole work; and selfish, as considering more the Trouble of Sin, than the Filth and Guilt of it; and lives under a constant provocation of God, so that it may not expect any comfortable Issue in any spiritual Duty that it doth undertake, much less in this under Consideration, which requires another Principle, and Frame of Spirit for its Accomplishment.

CHAP. IX.

Particular Directions in relation to the foregoing Case proposed. First, Consider the dangerous Symptoms of any Lust: 1. Inveterateness. 2. Peace obtained under it; the several wayes whereby that is done. 3. Frequency of success in its seductions. 4. The Soul's fighting against it, with Arguments only taken from the Event. 5. Its being attended with Judiciary Hardness. 6. Its notwithstanding particular dealings from God. The State of Persons in whom these things are found.

THE foregoing General Rules being supposed, Particular Directions to the Soul, for its guidance under the sense of a disquieting lust or distemper, (being the main thing I aym at) come next to be proposed. Now of these some are previous and preparatory, and in some of them the work it self is contained. Of the first sort are these ensuing:

First, Consider what dangerous symptoms thy Lust hath attending or accompanying it. Whether it hath any deadly Mark on it or no; If it hath, extraordinary Remedies are to

be used; an ordinary course of Mortification will not do it.

You will say, what are these dangerous Marks and *symptoms*, the desperate Attendances of an indwelling Lust that you intend? Some of them I shall name.

(1) *Inueterateness*; if it hath lyen long corrupting in thy Heart, if thou hast suffered it to abide in Power and prevalency, without attempting vigorously the killing of it, and the healing of the wounds thou hast received by it, for some long season, thy Distemper is dangerous. Hast thou permitted *Worldliness*, *Ambition*, Greediness of *Study*, to eat up other Duties; the *Duties* wherein thou oughtest to hold constant Communion with God, for some long season? Or *Uncleanness* to defile thy Heart, with *vain*, and *foolish*, and wicked *Imaginations*, for many dayes? Thy Lust hath a dangerous symptom. So was the Case with *David*, Psal. 38. 5. *My wounds stink and are corrupt, because of my foolishness*. When a Lust hath layen long in the Heart, corrupting, festering, cankering, it brings the Soul to a wofull Condition. In such a case an ordinary course of *humiliation* will not do the work; Whatever it be, it will by this Means insinuate it self more or less into all the Faculties of the Soul, and habituate the Affections to its Company and society; it growes

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familiar to the Mind and Conscience, that they do not startle at it as a strange thing, but are bold with it as that which they are wonted unto; yea it will get such advantage by this Means, as often-times to exert and put forth it self, without having any notice taken of it at all; as it seems to have been with Joseph in his swearing by the Life of Pharaoh. Unless some extraordinary Course be taken, such a person hath no ground in the world to expect that his latter End shall be Peace.

For first, How will he be able to distinguish between the long abode of an *unmortified lust*, and the dominion of Sin which cannot befall a Regenerate person? Secondly, How can he promise himself, that it shall ever be otherwise with him, or that his *lust* will cease tumultuating and seducing, when he sees it fixed and abiding, and hath done so for many dayes, and hath gone through variety of Conditions with him. It may be it hath tryed mercyes and afflictions, and those possibly so remarkable, that the Soul could not avoyd the taking special notice of them; it may be it hath weathered out many a thorn; and passed under much variety of Gifts in the Administration of the Word; and will it prove an easie thing to dislodge an *Inmate* pleading a title by Prescription? Old neglected wounds are often mortal, alwayes dangerous. Indwelling

Distempers grow *resty*, and *stubborn*, by continuance in *ease* and *quiet*. Lust is such an *Inmate*, as, if it can plead *Time* and some *Prescription*, will not easily be ejected. As it never dyes of it self, so if it be not daily *killed*, it will alwayes gather strength.

(2) Secret Pleas of the Heart for the *coun-tenancing* of it self, and keeping up its *peace*, notwithstanding the abiding of a Lust, without a *vigorous* *Gospel Attempt* for its Mortification, is another *dangerous symptome* of a deadly Distemper in the Heart. Now there be several wayes whereby this may be done, I shall name some of them. As,

i. When upon *Thoughts*, perplexing *Thoughts* about Sin, instead of *applying* himself to the *Destruction* of it, a man *searches* his Heart to see what *Evidences* he can find of a *good Condition*, notwithstanding that *sin* and Lust, so that it may go well with him.

For a man to gather up his *Experiences* of God, to *call* them to mind, to *collect* them, consider, *trye*, improve them, is an *excellent* thing; a Duty *practised* by all the Saints; commended in the *Old Testament* and the *New*.

This was *Davids* work, when he *communed* with his own heart, and called to remembrance the former loving kindness of the Lord, *Psal. 77. 6, 7, 8, 9.* This is the Duty that *Paul* sets us to practise, *2 Cor. 13. 5.* And as it is in it self

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excellent, so it hath beauty added to it, by a proper Season. A time of Tryal, or Temptation, or Disquietness of the Heart about Sin, is a picture of Silver to set off this Golden Apple, as Solomon speaks: But now, to do it for this End, to satisfie Conscience, which cryes and calls for another purpose, is a desperate Device of an heart in love with Sin. When a mans Conscience shall deal with him, when God shall rebuke him for the sinfull *dissimilitude* of his Heart, if he, instead of applying himself to get that Sin pardoned in the Blood of Christ, and mortified by his Spirit, shall relieve himself, by any such other Evidences as he hath, or thinks himself to have, and so disintangle himself from under the yoke, that God was putting on his neck; his Condition is very dangerous, his Wound hardly curable. Thus the Jews under the gallings of their own Consciences, and the convincing preaching of our Saviour, supported themselves with this, that they were Abraham's Children, and on that account accepted with God; and so countenanced themselves in all abominable wickedness to their utter ruine.

This is in some degree, a Blessing of a mans self, and saying that upon one account or other he shall have peace, although he addes drunkenness to thirst; love of Sin, undervaluation of Peace, and of all tastes of Love from God,

God, are enwrapped in such a Frame : Such a one plainly shews, that if he can but keep up hope of escaping the wrath to come, he can be well content to be Unfruitfull in the world, at any Distance from God that is not final separation. What is to be expected from such an Heart ?

2. By applying Grace and Mercy to an unmortified sin, or one not sincerely endeavour'd to be mortified, is this Deceit carried on. This is a sign of an Heart greatly entangled with the Love of Sin. When a man hath secret thoughts in his Heart, not

^{2 King. 5.18.} unlike those of Naaman, about his worshipping in the House of Rimmon ; in all other things I will walk with God ; but in this thing, God be mercifull unto me ; his Condition is sad. It is true indeed, a Resolution to this purpose, to indulge a mans self in any sin on the account of Mercy, seems to be (and doubtless in any course, is) altogether inconsistent with Christian Sincerity, and is a badge of an Hypocrite, and is the turning of the Grace of God into wantonness, Jude 4. but yet I doubt not but through the craft of Sathan, and their own remaining unbelief, the Children of God may themselves sometimes be ensnared with this Deceit of sin ; or else Paul would never have so cautioned them against it as he doth, Rom. 6. 1, 2. Yea

but,

in-

indeed there is nothing more Natural, than for *fleshy reasonings* to grow high and strong upon this account. The *flesh* would fain be indulged unto upon the account of Grace: and every word that is spoken of *mercy*, it stands ready to *catch at*, and to pervert it to its own corrupt aims and purposes. To apply Mercy then to a sin not vigorously mortified, is to fulfill the End of the *flesh* upon the Gospel.

These and many other wayes and wiles, a *deceitfull Heart* will sometimes make *use of*, to countenance it self in its Abominations. Now when a man with his *sin* is in this Condition, that there is a *secret liking* of the sin prevalent in his Heart, and though his *Will* be not wholly set upon it, yet he hath an imperfect *velleity* towards it, he *would practise* it were it not for such and such Considerations, and hereupon *relieves* himself other wayes than by the Mortification and Pardon of it in the Blood of Christ, that mans *wounds stink and are corrupt*, and he will, without speedy Deliverance, be at the door of Death.

(3) *Frequency of success* in Sins seduction in obtaining the prevailing Consent of the Will unto it, is another dangerous *symptome*. This is that I mean: When the sin spoken of gets the Consent of the Will with some *delight*,

light, though it be not actually outwardly perpetrated, yet it hath success. A man may not be able upon outward Considerations to goe along with Sin, to that which James calls the *finishing* of it, Jam. 1. 14, 15. as to the outward Acts of Sin, when yet the will of sinning may be actually obtained: Then hath it I say success. Now if any *lust* be able thus far to prevail in the Soul of any man, as his Condition may possibly be very *bad* and himself be *unregenerate*, so it cannot possibly be very good, but *dangerous*. And it is all *one* upon the matter, whether this be done by the choice of the Will, or by Inadvertency; For that *Inadvertency* it self is in a manner *chosen*. When we are *inadvertent* and *negligent*, where we are bound to *watchfulness*, and *carefulness*, that *inadvertency* doth not take off from the *voluntariness* of what we doe thereupon; for although men do not *choose* and *resolve* to be *negligent* and *inadvertent*, yet if they *choose* the things that will *make* them so, they *choose* *inadvertency* it self, as a thing may be chosen in its *cause*.

And let not men think that the evil of their hearts is in any measure *extenuated*, because they seem for the most part to be *surprized* into that consent which they seem to give unto it; for it is Negligence of their Duty in watching over their Hearts, that betrays them into that surprizal.

(4) When

(4) When a man fighteth against his sin onely with *Argument*s from the *Issue*, or the punishment due unto it; this is a sign that sin hath taken great possession of the *Will*, and that in the Heart there is a superfluity of naughtiness. Such a man as opposes nothing to the seduction of Sin and Lust in his Heart, but fear of shame among men, or Hell from God, is sufficiently resolved to do the sin, if there were no punishment attending it; which what it differs from living in the practice of Sin, I know not. Those who are *Christ's*, and are acted in their Obedience upon *Gospel Principles*, have the Death of Christ, the Love of God, the detestable Nature of Sin, the preciousness of Communion with God, a deep grounded Abhorrency of sin as *Sin*, to oppose to any seduction of Sin, to all the workings, strivings, fightings of Lust in their Hearts. So did Joseph, *How shall I doe this great evil* (saith he) *and sin against the Lord*, my good and gracious God? And Paul, *The love of Christ constrains us*: And having received these Promises, let us cleanse our selves from all pollutions of flesh and Spirit. But now if a man be so under the power of his Lust, that he hath nothing but Law to oppose it withall, if he cannot fight against it with *Gospel weapons*, but deals with it

Gen. 39. 9.

2 Cor. 5. 14.

2 Cor. 7. 1.

it altogether with Hell and Judgement, which are the proper Arms of the Law, it is most evident, that sin hath possessed it self of his Will and Affections, to a very great prevalency and conquest.

Such a Person hath cast off (as to the particular spoken of) the Conduct of Renewing Grace, and is kept from ruine onely by restraining Grace; and so far is he fallen from Grace, and returned under the Power of the Law; and can it be thought that this is not a great provocation to Christ, that men should cast off his easie gentle Yoke and Rule, and cast themselves under the Iron yoke of the Law, meerly out of indulgence unto their Lusts?

Try thy self by this also: When thou art by Sin driven to make a stand, so that thou must either serve it, and rush at the command of it into folly, like the horse into the battel, or make head against it to suppress it; what doest thou say to thy Soul? what doest thou expostulate with thy self? is this all? Hell will be the end of this course, Vengeance will meet with me, and find me out; it is time for thee to look about thee, evil lyes at the door. Pauls main Argument to evince, that sin shall not have dominion over Believers, is, that they are not under the Law, but under Grace, Rom. 6. 14. If thy contendings against Sin be all on

on legal Accounts, from legal Principles and motives, what assurance canst thou attain unto, that sin shall not have dominion over thee, which will be thy ruine?

Yea know that this Reserve will not long hold out: if thy Lust hath driven thee from stronger Gospel Forts, it will speedily prevail against this also; do not suppose that such Considerations will deliver thee, when thou hast voluntarily given up to thine Enemy those Helps and Means of Preservation which have a thousand times their Strength. Rest assuredly in this, that unless thou recover thy self with speed from this Condition, the thing that thou fearest will come upon thee; what Gospel Principles do not, legal Motives cannot doe.

(5) When it is probable that there is, or may be somewhat of judiciary hardness, or at least chastening Punishment in thy Lust as disquieting; This is another dangerous symptom. That God doth sometimes leave even those of his own, under the perplexing power at least of some Lust or Sin, to correct them for former sins; Negligence and Folly, I no way doubt. Hence was that complaint of the Church, *Why hast thou hardened us from the fear of thy Name*, Isa. 63. 17. That this is his way of dealing with unregenerate men, no man questions. But how shall a man know whether

whether there be any thing of Gods chastening hand, in his being left to the disquietment of his distemper?

Answ. Examine thy Heart and Wayes: What was the state and Condition of thy Soul before thou fellest into the Intanglements of that sin which now thou so complainest of? Hadst thou been negligent in Duties? hadst thou lived inordinately to thy self? is there the guilt of any great sin lying upon thee unrepented of? A new Sin may be permitted, as well as a new Affliction sent to bring an Old sin to remembrance?

Hast thou received any eminent Mercy, Protection, Deliverance, which thou diddest not improve in a due Manner, nor wast thankful for? or hast been exercised with any Affliction, without labouring for the appointed End of it? or hast thou been wanting to the Opportunities of glorifying God in thy Generation, which in his good Providence he had graciously afforded unto thee? or hast thou conformed thy self unto the World and the men of it, through the abounding of Temptations in the dayes wherein thou livest?

If thou findest this to have been thy State, awake, call upon God; thou art fast asleep in a storm of Anger round about thee.

(6) When thy Lust hath already withstood particular dealings from God against it. This Con-

Condition is described, Isa. 57. 17. *For the Iniquity of his Coveteousness I was wroth, and smote him, I bid me and was wroth, and he went on frowardly in the way of his heart.* God had dealt with them about their prevailing Lust, and that several wayes, by Affliction and Deser-tion. But they held out against all: This is a sad Condition which nothing but *meer sovereign Grace* (as God expresses it in the next verse,) can relieve a man in, and which no man ought to promise himself, or bear himself upon. God oftentimes in his providential Dispensations meets with a man, and speaks particularly to the *Evil of his Heart*, as he did to Joseph's Brethren in their selling of him into Egypt. This makes the *man* reflect on his *sin*, and judge himself in particular for it. God makes it to be the voice of the *Danger, Affliction, Trouble, Sickness* that he is in, or under. Sometimes in *Reading* of the Word, God makes a *man* stay on something that cuts him to the Heart, and shakes him as to his *present Condition*. More frequently in the *Hearing* of the *Word preached* (his great Ordinance for Conviction, Conversion and Edification) doth he meet with men. God often *bew*s men by the *Sword* of his *Word* in that Ordinance; strikes directly on their *bosome* beloved *Lust*; startles the *Sinner*, makes him engage into the *Mortification* and *Relinquish-ment*

ment of the Evil of his Heart. Now if his Lust have taken such hold on him, as to enforce him to *break* these bonds of the Lord, and to cast these cords from him; If it overcomes these Convictions, and gets again into its old posture; if it can cure the wounds it so receives, that Soul is in a sad Condition.

Unspeakable are the *Evils* which attend such a Frame of Heart: Every particular Warning to a man in such an Estate, is an inestimable Mercy; how then doth he *despise* God in them, who holds out against them; and what infinite Patience is this in God, that he doth not cast off such an one, and *swear* in his wrath, that he shall never enter into his Rest.

These and many other Evidences are there of a Lust that is dangerous, if not mortal. As our Saviour said of the *evil Spirit*, This kind goes not out but by *Fasting and Prayer*: So say I of Lusts of this kind; an ordinary Course of *Mortification* will not doe it, extraordinary wayes must be fixed on.

This is the *First particular Direction*; Consider whether the Lust or Sin you are contending with, hath any of these *dangerous symptoms* attending of it.

Before I proceed, I must give one *Caution* by the way, lest any be deceived by what hath been spoken. Whereas I say, the *things* and *evils*

evils above mentioned may befall true Believers, let not any that finds the same things in himself, thence or from thence conclude that he is a true Believer. These are the Evils that Believers may fall into, and be ensnared withall, not the things that constitute a Believer. A man may as well conclude that he is a Believer, because he is an Adulterer; because David that was so, fell into Adultery; as conclude it from the signs foregoing, which are the evils of Sin and Sathan in the Hearts of Believers. The seventh of the Romans contains the Description of a Regenerate man. He that shall consider what is spoken of his dark side, of his unregenerate part, of the indwelling Power and Violence of Sin remaining in him, and because he finds the like in himself, conclude that he is a regenerate man, will be deceived in his Reckoning. It is all one as if you should argue, A wise man may be sick and wounded, yea do some things foolishly, Therefore every one who is sick and wounded and does things foolishly, is a wise man. Or as if a silly deformed Creature hearing one speaking of a beautifull Person, should say that he had a mark or a Scarre that much disfigured him, shoule conclude that because he hath himself scarres, and moles, and warts, that he also is beautifull. If you will have Evidences of your being Believers, it must be from those

things that constitute men Believers. He that hath these things in himself, may safely conclude, *If I am a Believer, I am a most miserable one.* But that any man is so, He must look for other Evidences, if he will have Peace.

CHAP. X.

The Second particular Direction. Get a clear Sense of (1) The Guilt of the Sin perplexing. Considerations for Help therein proposed. (2) The Danger manifold: 1. Hardening. 2. Temporal Correction. 3. Loss of Peace and Strength. 4. Eternal Destruction. Rules for this Management of the Consideration. (3) The Evil of it: 1. In Grieving the Spirit. 2. Wounding the New Creature.

THE Second Direction is this,
Get a clear and abiding Sense upon thy Mind and Conscience of the (1) Guilt, (2) Danger, (3) Evil of that Sin wherewith thou art perplexed.

(1) Of the Guilt of it. It is one of the Deceits of a prevailing Lust, to extenuate its own

own Guilt. Is it not a little one ? When I go and bow my self in the House of Rimmon, God be mercifull to me in This thing. Though this be bad, yet it is not so bad as such and such an Evil, others of the People of God have had such a Frame; yea what dreadful Actual sins have some of them fallen into ! Innumerable wayes there are whereby Sin diverts the Mind from a right and due Apprehension of its Guilt. Its noysom Exhalations darken the Mind, that it cannot make a right Judgment of things ; Perplexing Reasonings, extenuating Promises, tumultuating Desires, treacherous Purposes of relinquishment, hopes of Mercy ; all have a share in disturbing the Mind, in its Consideration of the Guilt of a prevailing Lust. The Prophet tells us, that Lust will do thus wholly, when it comes to the height : Hos. 4. 11. Whoredom and Wine and new Wine take away the heart : The Heart, (i. e.) the understanding, as it is often used in the Scripture. And as they accomplish this work to the height, in unregenerate Persons, so in part in regenerate also. Solomon tells you of him who was enticed by the lewd Woman, that he was among the simple ones, he was a young man void of understanding, Prov. 7:7. And wherein did his folly appear ? Why sayes he, in the 23d vers. He knew not that it was for his Life ; He considered not the Guilt of the Evil that he was

involved in. And the Lord rendring a Reason why his dealings with Ephraim took no better Effect, gives this Account: *Ephraim is like a silly Dove without heare,* Hos. 7. 11. had no understanding of his own miserable Condition. Had it been possible that David should have lain so long in the Guilt of that abominable Sin, but that he had *innumerable* corrupt Reasonings, hindering him from taking a clear View of its *blackness* and Guilt in the Glass of the Law? This made the Prophet that was sent for his awaking, in his dealings with him, to shut up all *subterfuges* and Pretences, by his Parable; that so he might fall fully under a sense of the Guilt of it. This is the proper issue of Lust in the heart, it darkens the Mind that it shall not judge aright of its Guilt; And many other Wyses it hath for its own Extenuation, that I shall not now insist on. Let this then be the first care of him that would mortifie Sin, to fix a right Judgement of its Guilt in his Mind. To which end take these Considerations to thy assistance:

1. Though the Power of Sin be weakened by *inherent* Grace in them that have it, that Sin shall not have *dominion* over them, as it hath over others, yet the Guilt of Sin that doth yet abide and remain, is aggravated and heightned by it, Rom. 6. 1, 2. What shall we say then? shall we continue in Sin that Grace may

may abound? God forbid, how shall we that are dead to sin, live any longer therein? How shall we that are dead; the Emphasis is on the word *We*. How shall we do it, who (as he afterwards describes it,) have received Grace from Christ to the contrary? We (doubtless) are more evil than any, if we do it. I shall not insist on the special Aggravations of the Sins of such Persons; how they sin against more Love, Mercy, Grace, Assistance, Relief, Means and Deliverances, than others. But let this Consideration abide in thy Mind. There is inconceivably more Evil and Guilt in the Evil of thy Heart, that doth remain, than there would be in so much Sin, if thou hadst no Grace at all. Observe,

2. That as God sees abundance of beauty and Excellency in the *desires* of the Hearts of his Servants, more than in any the most glorious works of other men, yea more than in most of their own outward Performances, which have a greater mixture of Sin than the desires and Pantings of Grace in the Heart have: So God sees a great deal of Evil in the *working* of Lust in their Hearts, yea and more than in the open notorious *Acts* of wicked men, or in many outward Sins whereinto the Saints may fall; seeing against them there is more Opposition made, and more Humiliation generally followes them. Thus Christ, dealing with his

decaying Children, goes to the root with them; layes aside their profession, Rev. 3.15. I know thee, thou art quite another thing than thou professest, and this makes thee abominable.

So then; let these things and the like Considerations lead thee to a clear sense of the Guilt of thy *indwelling Lust*, that there may be no room in thy Heart for extenuating or excusing thoughts, whereby Sin insensibly will get strength and prevail.

(2) Consider the danger of it, which is manifold:

i. Of being hardened by its *Deceitfulness*: This the Apostle sorely charges on the Hebrews, ch. 3. v. 12, 13. *Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God: But exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin.* Take heed (saith he) use all means, consider your Temptations, watch diligently, there is a *Treachery*, a *deceit* in Sin, that tends to the hardening of your Hearts from the Fear of God. The hardening here mentioned is to the utmost; *utter Obduracy*; Sin tends to it, and every *Distemper* and Lust will make at least some progress towards it. Thou that wast tender, and didst use to melt under the Word, under *Afflictions*, wilt grow

(as)

(as some have profanely spoken,) *Sermon-proof*, and *Sickness-proof*; Thou that did'st tremble at the presence of God, thoughts of Death, and Appearance before him, when thou hadst more Assurance of his *Love* than now thou hast, shalt have a Stoutness upon thy Spirit, not to be moved by these things. *Thy Soul* and *thy sin* shall be spoken of, and spoken to, and thou shalt not be at all *concerned*; But shalt be able to pass over Duties, Praying, Hearing, Reading, and thy Heart not in the least affected. Sin will grow a light thing to thee; thou wilt pass by it as a thing of nought; This it will grow to, and what will be the End of such a Condition? Can a sadder thing befall thee? Is it not enough to make any heart to tremble, to think of being brought into that Estate, wherein he should have slight thoughts of Sin; slight thoughts of Grace, of Mercy, of the Blood of Christ, of the Law, Heaven and Hell, come all in at the same season? Take heed, this is that thy Lust is working towards; the *bardening* of the Heart, searing of the Conscience, blinding of the Mind, stupifying of the Affections, and deceiving of the whole Soul.

2. The danger of some great temporal Correction, which the Scripture calls *Vengeance*, *Judgement*, and *Punishment*, Psal. 89. 30, 31, 32, 33. Though God should not utterly cast thee

thee off for this *Abomination* that lyes in thy Heart, yet he will visit with the *Rod*; though he pardon and forgive, he will take vengeance of thy *Inventions*. O remember *David* and all his troubles; look on him flying into the *Wilderness*, and consider the hand of God upon him. Is it nothing to thee, that God should kill thy *Child* in *anger*, ruin thy *Estate* in *anger*, break thy *Bones* in *anger*, suffer thee to be a *Scandal* and *Reproach* in *anger*, kill thee, destroy thee, make thee lye down in *darkness* in *anger*? Is it nothing that he should punish, ruin, and *undoe* others for thy sake? Let me not be mistaken, I do not mean, that God doth send all these things alwayes on his in *Anger*; God forbid. But this I say, That when he doth so deal with thee, and thy Conscience bears witness with him, what thy Pro- vocations have been, thou wilt find his deal- ings full of *bitterness* to thy Soul. If thou fearest not these things, I fear thou art under *hardness*.

3. *Loss of Peace* and *Strength* all a mans dayes. To have *peace* with God, to have *strength* to walk before God, is the *summe* of the great *Promises* of the *Covenant of Grace*. In these things is the *Life* of our *Souls*. With- out them in some *comfortable* measure, to Live, is to Dye. What good will our Lives do us, if we see not the *face* of God some- times

times in *peace*? If we have not some strength to walk with him? Now both these will an *unmortified Lust* certainly deprive the *Souls* of men of. This case is so evident in *David*, as that nothing can be more clear. How often doth he complain that his *bones were broken*, his *Soul disquieted*, his wounds grievous on this account? Take other Instances, *Isa. 57.*

18. *For the Iniquity of his Covetousness I was wroth, and hid my self.* What peace I pray is there to a *Soul* while God *hides himself?* Or *strength whilst he smites?* *Hos. 5. 15.* *I will goe and return to my place, untill they acknowledge their Offence, and seek my face.* I will leave them, *hide my Face, and what will become of their peace and strength?* If ever then thou hast enjoyed *peace* with God, if ever his *Terrors* have made thee *afraid*, if ever thou hast had *strength* to walk with him, or ever hast *mourned* in thy *Prayer*, and been troubled because of thy *weakness*, think of this danger that hangs over thy head. It is perhaps but a *little* while and thou shalt see the *Face of God* in *Peace* no more: Perhaps by to *morrow* thou shalt not be able to *pray, read, hear,* or perform any Duties with the least *clearfulness, Life or Vigour;* and possibly thou mayst never see a *quiet hour* whilst thou livest; That thou mayst carry about thee *broken bones full of pain and terror* all the dayes of

of thy Life; yea perhaps God will shoot his Arrowes at thee, and fill thee with Anguish and disquietness, with *Fears* and *Perplexities*, make thee a Terror and an Altonishment to thy self and others, shew thee *Hell* and *Wrath* every moment; frighten and scare thee with *sad Apprehensions* of his Hatred, so that thy *sore* shall run in the *Night* season, and thy *Soul* shall refuse *Comfort*; so that thou shalt *wish Death* rather than *Life*, yea thy *Soul* may *choose strangling*. Consider this a little, though God should not utterly destroy thee, yet he might cast thee into this *condition*, wherein thou shalt have quick and living Apprehensions of thy *Destruction*. Wont thy Heart to thoughts hereof: Let it know what is like to be the *Issue* of its State, leave not this *Consideration* untill thou hast made thy *Soul* to tremble within thee.

4. There is the Danger of *eternal Destruction*. For the due Management of this *Consideration*, observe,

I. That there is such a *connexion* between a *Continuance* in Sin and *eternal Destruction*, that though God do's resolve to deliver some from a *Continuance* in Sin, that they may not be destroyed, yet he will deliver none from *Destruction* that *continue* in sin. So that whilst any one lyes under an Abiding power of sin, the Threats of *Destruction* and everlasting *Separation* from God are to be held out to him:

So

So *Heb. 3.12.* to which adde *Heb. 10.38.* This is the Rule of Gods proceeding : If *any* man depart from him, *draw back* through Unbelief, Gods Soul hath no pleasure in him ; that is, his Indignation shall pursue him to Destruction ; so evidently, *Gal. 6. 8.*

II. That he who is *so intangled* (as above described) under the Power of any Corruption, can have at that present no clear prevailing Evidence of his *Interest* in the Covenant, by the Efficacy whereof he may be delivered from Fear of Destruction. So that *Destruction from the Lord* may justly be a Terrore to him ; And he may, he ought to look upon it, as that which will be the End of his *Course* and wayes. *There is no condemnation to them that are in Christ Jesus,* Rom. 8. 1. True ! but who shall have the comfort of this Assertion ? Who may assume it to himself ? *They that walk after the Spirit, and not after the Flesh.* But you will say, Is not this to perswade men to *unbelief* ? I answer, No ; there is a twofold *Judgement* that a man may make of himself ; 1. Of his *Person*, and 2. Of his *Wayes*. It is the judgment of his *Wayes*, not his *Person* that I speak of ; Let a man get the best *Evidence* for his *Person* that he can, yet to judge that an evil *Way* will end in *Destruction*, is his Duty ; not to do it, is *Atheism*. I do not say, that in such a Condition a man ought to throw away the Evidences of his

his personal Interest in Christ ; but I say, he cannot keep them. There is a two-fold *condemnation* of a mans self :

First, In respect of *Desert*, when the Soul concludes, that it Deserves to be cast out of the presence of God ; and this is so far from a business of *Unbelief*, that it is an Effect of Faith.

Secondly, With respect to the *Issue* and Event ; when the Soul concludes it shall be Damned. I do not say this is the *Duty* of any one, nor do I call them to it. But this I say, that the End of the way wherein a man is, ought by him to be concluded to be *death*, that he may be provok'd to fly from it ; And this is another *Consideration*, that ought to dwell upon such a Soul, if it desire to be freed from the intanglement of its Lusts.

(3) Consider the *Evils* of it. I mean its *present Evils*. Danger respects what is to come ; Evil what is *present* : Some of the many *Evils* that attend an *unmortified Lust*, may be mentioned.

1. It grieves the Holy and Blessed *Spirit*, which is given to Believers to dwell in them and abide with them. So the Apostle, (*Ephes. 4. 25, 26, 27, 28, 29.*) dehorting them from many *Lusts* and Sins, gives this as the great Motive of it, *vers. 30.* *Grieve not the holy Spirit,*

Spirit, whereby you are sealed to the day of Redemption. Grieve not that Spirit of God (saith he) whereby you receive so many and so great Benefits ; of which he instances in one signal, and comprehensive one, *Sealing to the day of Redemption*. He is grieved by it, as a tender and loving Friend is grieved at the unkindness of his Friend, of whom he hath well deserved ; so is it with this tender and loving Spirit, who hath chosen our Hearts for an Habitation to dwell in, and there to do for us all that our Souls desire. He is grieved by our harbouring his Enemies, and those whom he is to destroy in our Hearts with him. He doth not afflict willingly, nor grieve us, Lam. 3. 33. and shall we daily grieve Him ? Thus is he said sometimes to be vexed, sometimes grieved at his heart, to express the greatest sense of our provocation. Now if there be any thing of gracious Ingenuity left in the Soul, if it be not utterly hardened by the Deceitfulness of Sin, this Consideration will certainly affect it. Consider Who and What thou art, who the Spirit is that is grieved, what he hath done for thee, what he comes to thy Soul about, what he hath already done in thee ; and be ashamed. Among those who walk with God, there is no greater Motive and Incentive unto universal Holiness, and the preserving of their Hearts and Spirits in all Purity and Cleanness, than this, That

That the blessed Spirit who hath undertaken to dwell in them as Temples of God, and to preserve them meet for him who so dwells in them, is continually considering what they give Entertainment in their Hearts unto ; and rejoyceth when his *Temple* is kept undefiled ; that was an high Aggravation of the Sin of *Zimri*, that he brought his *Adulteries* into the Congregation in the sight of *Moses*, and the rest, who were weeping for the Sins of the people, *Numb.* 25.6. and is it not an high Aggravation of the countenancing a Lust, or suffering it to abide in the Heart, when it is (as it must be, if we are Believers) entertained under the peculiar Eye and View of the Holy Ghost ; taking care to preserve his Tabernacle pure and holy ?

2. The *Lord Jesus* is wounded afresh by it ; His new *Creature* in the heart is wounded. His Love is foil'd, his adversary gratified. As a total relinquishment of him by the Deceitfulness of Sin, is the crucifying him afresh, and the putting of him to open shame, so every harbouring of Sin that he came to destroy, wounds and grieves him.

3. It will take away a mans usefulness in his Generation. His Works, his Endeavours, his Labours seldom receive Blessing from God. If he be a *Preacher*, God commonly blows upon his Ministry, that he shall labour in the Fire,

Fire, and not be honoured with any success, or doing any work for God; and the like may be spoken of other Conditions. The world is at this day full of poor withering Professors; how few are there that walk in any Beauty, or Glory; how barren, how useless are they for the most part! Amongst the many Reasons that may be assigned of this sad Estate, it may justly be feared, that this is none of the least effectual; many men harbour Spirit-devouring Lusts in their bosomes, that lye as Worms at the Root of their Obedience, and corrode and weaken it day by day. All Graces, all the Wayes and Means whereby any Graces may be exercised and improved, are prejudiced by this Means; and as to any success, God blasts such mens undertakings.

This then is my second Direction, and it regards the Opposition that is to be made to Lust, in respect of its habitual residence in the Soul; keep alive upon thy Heart these or the like Considerations, of its Guilt, Danger and Evil; be much in the meditation of these things; cause thy Heart to dwell and abide upon them. Engage thy Thoughts into these Considerations; let them not go off, nor wander from them, untill they begin to have a powerfull Influence upon thy Soul; untill they make it to tremble.

CHAP. XI.

The Third Direction proposed. Load the Conscience with the Guilt of the perplexing Distemper. The Wayes and Means whereby that may be done. The Fourth Direction. Vehement desire for Deliverance. The Fifth. Some Distempers rooted deeply in mens Natural Tempers. Considerations of such Distempers; Wayes of dealing with them. The Sixth Direction. Occasions and Advantages of Sin to be prevented. The Seventh Direction. The first actings of Sin vigorously to be opposed.

THIS is my Third Direction:
Load thy Conscience with the Guilt of it.
Not onely consider, that it hath a Guilt, but
load thy Conscience with the Guilt of its
actual Eruptions and Disturbances.

For the right improvement of this Rule, I
shall give some particular Directions.

First, Take Gods Method in it, and be-
gin with Generals, and so descend to parti-
culars.

(1) Charge thy Conscience with that Guilt
which appears in it, from the Rightitude and
Holiness of the Law. Bring the holy Law of
God

God into thy *Conscience*; lay thy corruption to it; pray that thou mayest be affected with it. Consider the holiness, spirituality, fiery severity, inwardness, absoluteness of the *Law*; And see how thou canst stand before it. Be much (I say) in affecting thy *Conscience* with the Terrore of the Lord in the *Law*, and how righteous it is that every one of thy Transgressions should receive a recompence of Reward. Perhaps thy *Conscience* will invent shifts and Evasions to keep off the Power of this Consideration; as, that the *condemning power* of the *Law* doth not belong to thee; thou art set free from it, and the like; and so though thou be not *conformable* to it, yet thou needest not to be so much troubled at it. But,

1. Tell thy *Conscience*, that it cannot manage any evidence to the purpose, that thou art free from the *condemning Power* of Sin, whilst thy *unmortified Lust* lyes in thy Heart; so that perhaps the *Law* may make good its Plea against thee for a full *Domination*, and then thou art a lost Creature. Wherefore it is best to ponder to the utmost, what it hath to say.

Affuredly he that pleads in the most secret Reserve of his Heart, that he is freed from the *condemning power of the Law*, thereby secretly to countenance himself in giving the least

allowance unto any Sin or Lust, is not able on Gospel grounds to manage any Evidence unto any tolerable spiritual Security, that indeed he is in a due manner freed from what he so pretends himself to be delivered.

2. Whatever be the *issue*, yet the *Law* hath Commission from God to seize upon Transgressors wherever it find them, and so bring them before his Throne, where they are to plead for themselves; This is thy present case: The Law hath found thee out, and before God it will bring thee: If thou canst plead a Pardon, well and good; If not, the Law will do its work.

3. However, this is the *proper Work* of the *Law*, to discover Sin in the Guilt of it, to awake and humble the Soul for it, to be a Glass to represent Sin in its colours; and if thou denyest to deal with it on this Account, it is not through *Faith*, but through the *hardness* of thy *Heart* and the *Deceitfulness* of Sin.

This is a Door that too many *Professors* have gone out at, unto open *Apostasie*; such a Deliverance from the Law they have pretended, as that they would consult its Guidance and Direction no more; they would measure their Sin by it no more; by little and little this Principle hath insensibly from the *Notion* of it proceeded to influence their *practical Understandings*,

ings; and having taken possession there, hath turned the Will and Affections loose to all manner of Abominations.

By such wayes (I say then) as these, perswade thy Conscience to hearken diligently to what the Law speaks in the Name of the Lord unto thee, about thy Lust and Corruption. Oh ! if thy Ears be open, it will speak with a *Voyce* that shall make thee *tremble*, that shall cast thee to the *ground*, and fill thee with *Astonishment*. If ever thou wilt *mortifie* thy *Corruptions*, thou must tye up thy *Conscience* to the *Law*, shut it from all *shifts* and *Exceptions* untill it owns its *Guilt*, with a clear and through Apprehension: So that thence, (as *David* speaks) thy *Iniquity may ever be before thee*.

(2) Bring thy *Lust* to the *Gospel*, not for Relief, but for farther *conviction* of its *Guilt*; look on him whom thou hast pierced, and be in bitterness. Say to thy Soul; What have I done? what *Love*, what *Mercy*, what *Blood*, what *Grace* have I *despised* and trampled on? Is this the Return I make to the Father for his *Love*, to the Son for his *Blood*, to the Holy Ghost for his *Grace*? Doe I thus requite the Lord? Have I defiled the *Heart* that Christ dyed to wash; that the Blessed Spirit hath chosen to dwell in? And can I keep my self out of the Dust? What can I say to the dear Lord

Jesus? How shall I hold up my head with any boldness before him? Doe I account *Communion* with him of so little value, that for this *vile Lusts* sake I have scarce left him any room in my Heart? How shall I escape, if I neglect so great Salvation? In the mean time, what shall I say to the Lord? *Love, Mercy, Grace, Goodness, Peace, Joy, Consolation*, I have despised them all, and esteemed them as a thing of *nought*, that I might harbour a Lust in my Heart.

Have I obtained a view of Gods Fatherly Countenance, that I might behold his *face*, and provoke him to his *face*? Was my Soul washed, that *room* might be made for new Defilements? Shall I endeavour to disappoint the End of the Death of *Christ*? Shall I daily grieve that Spirit whereby I am sealed to the day of Redemption? Entertain thy Conscience daily with this *Treaty*. See if it can stand before this *Aggravation* of its Guilt. If this make it not sink in some *measure*, and melt, I fear thy Case is dangerous.

Secondly, Descend to *particulars*. As under the *General Head* of the Gospel, all the Benefits of it are to be considered, as *Redemption, Justification* and the like; so in *particular*, consider the Management of the love of them toward thine own Soul, for the Aggravation of the Guilt of thy Corruption. As,

1. Consider the infinite Patience and forbearance of God towards thee in particular : Consider what Advantages he might have taken against thee, to have made thee a shame and a reproach in this World, and an object of wrath for ever : How thou hast dealt treacherously and falsely with him from time to time, flattered him with thy Lips, but broken all Promises and Engagements ; and that by the means of that Sin thou art now in pursuit of ; and yet he hath spared thee from time to time, although thou seemest boldly to have put it to the tryal how long he could hold out : And wilt thou yet sin against him ? wilt thou yet weary him, and make him to serve with thy Corruptions ?

Hast thou not often been ready to conclude thy self, that it was utterly impossible that he should bear any longer with thee ; that he would cast thee off, and be gracious no more ; that all his Forbearance was exhausted, and Hell and Wrath was even ready prepared for thee ; and yet above all thy Expectation he hath returned with Visitations of Love ; and wilt thou yet abide in the Provocation of the eyes of his Glory ?

2. How often hast thou been at the door of being Hardened by the Deceitfulness of Sin ; and by the infinite rich Grace of God hast been recovered to communion with him again ?

Hast thou not found Grace decaying; Delight in Duties, Ordinances, Prayer and Meditation, *vanishing*; inclinations to loose careless walking, thriving; and they who before were entangled, almost beyond recovery? Hast thou not found thy self engaged in such Wyses, Societies, Companies, and that with delight, as God abhors? and wilt thou venture any more to the brink of Hardness?

3. All Gods gracious dealings with thee in Providential *Dispensations*, Deliverances, Afflictions, Mercies, Enjoyments, all ought here to take place. By these I say, and the like *Means*, load thy *Conscience*, and leave it not untill it be *throughly* affected with the *Guilt* of thy indwelling Corruption: Untill it is sensible of its Wound, and lye in the dust before the Lord. Unless this be done to the purpose, all other Endeavours are to no purpose. Whilst the *Conscience* hath any Means to alleviate the *Guilt* of Sin, the Soul will never vigorously attempt its Mortification.

Fourthly, Being thus affected with thy Sin, in the next place, get a constant longing, breathing after deliverance from the Power of it. Suffer not thy Heart one moment to be contented with thy present Frame and Condition. Longing desires after any thing, in things Natural and Civil, are of no value nor consideration,

sideration, any farther, but as they incite and stirre up the person in whom they are, to a diligent use of Means for the bringing about the thing aymed at. In spiritual things it is otherwise. *Longing, breathing and panting after Deliverance*, is a *Grace* in its self, that hath a mighty power to conform the Soul into the likeness of the thing longed after. Hence the *Apostle* describing the *Repentance* and godly Sorrow of the *Corinthians*, reckons this as one eminent *Grace* that was then set on work; *vehement Desire*, 2 Cor. 7. 11. And in this case of indwelling Sin, and the power of it, what Frame doth he express himself to be in? Rom. 7. 24. His heart breaks out with longings into a moist passionate Expression of desire of deliverance. Now if this be the frame of Saints, upon the general consideration of indwelling Sin, how is it to be heightened and increased, when thereunto is added the perplexing Rage and Power of any particular Lust and Corruption? Assurance thy self, unless thou longest for Deliverance thou shalt not have it.

This will make the Heart watchfull for all Opportunities of Advantage against its Enemy; and ready to close with any Assurances that are afforded for its Destruction; strong Desires are the very Life of that *praying always* which is enjoyed us in all Conditions, and in

in none is more necessary than in this ; they set Faith and Hope on work, and are the Souls moving after the Lord.

Get thy Heart then into a panting and breathing Frame, long, sigh, cry out ; you know the Example of *David*, I shall not need to insist on it.

The Fifth Direction is,

5^b. Consider whether the Distemper with which thou art perplexed, be not rooted in thy Nature, and cherished, fomented and heightened from thy Constitution. A proneness to some Sins may doubtless lye in the Natural Temper and Disposition of men. In this Case consider ;

i. This is not in the least an Extenuation of the Guilt of thy Sin.

Some with an open Profaneness will ascribe gross Enormities to their Temper and Disposition. And whether others may not relieve themselves from the pressing Guilt of their Distempers by the same Consideration, I know not. It is from the Fall, from the Original depravation of our Natures, that the fomes and Nourishment of any Sin abides in our Natural Temper. *David* reckons his being shapen in Iniquity, and conception in Sin, Psal. 51. 5. as an Aggravation of his following Sin, not a lessening or extenuation of it. That thou art

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peculiarly inclined unto any sinfull Distemper, is but a peculiar breaking out of *Original Lust* in thy *Nature*, which should peculiarly *abase* and *humble thee*.

2. That thou hast to fix upon on this account, in reference to thy *walking* with God, is, that so great an Advantage is given to Sin, as also to Satan, by this thy Temper and Disposition, that without extraordinary Watchfulness, Care and Diligence, they will *assuredly* prevail against thy Soul. Thousands have been on this account hurryed headlong to *Hell*, who otherwise (at least) might have gone at a more gentle, less provoking, less mischievous rate.

3. For the Mortification of any Distemper, so *rooted* in the Nature of a Man, unto all other Wayes and Means already named or farther to be *insisted* on, there is one *expedient* peculiarly suited. This is that of the Apostle, *1 Cor. 9. 27. I keep under my Body, and bring it into subjection*. The *bringing* of the very *Body* into subjection, is an *Ordinance* of God, tending to the *Mortification* of Sin. This gives *check* unto the Natural *Root* of the Distemper, and withers it by taking away its fatness of soil. Perhaps because the *Papists* (men ignorant of the *Righteousness* of Christ, the Work of his Spirit, and whole *business* in hand) have layed the *whole weight* and *stress* of

of *Mortification* in voluntary *Services* and *Penances*; leading to the *subjection* of the Body, knowing indeed the true Nature neither of *Sin* nor *Mortification*, it may on the other side be a Temptation to some, to neglect some means of *humiliation*, which by God himself are owned and appointed. The *bringing* of the body into *subjection* in the *case* insisted on, by cutting short the *Natural Appetite*, by *fasting*, *watching*, and the like, is doubtless *acceptable* to God, so it be done with the ensuing *limitations*.

(1) That the outward *weakening* and impairing of the Body, be not looked upon as a thing good in it self, or that any *Mortification* doth *consist* therein, (which were again to bring us under *carnal Ordinances*) but only as a Means for the End proposed ; the *weakening* of any Distemper in its Natural root and seat. A man may have *leanness* of Body and Soul together.

(2) That the *means* whereby this is done, namely, by *fasting* and *watching*, and the like, be not *looked* on as things that in *Themselves*, and by virtue of their Own Power, can produce true *Mortification* of any *Sin*; for if they would, *Sin* might be mortified without any help of the *Spirit*, in any *unregenerate* person in the world. They are to be looked on onely as *wayes* whereby the *Spirit* may, and

and sometimes doth put forth *strength* for the accomplishing of his own *work*, especially in the Case mentioned. Want of a right understanding and due Improvement of these and the like Considerations, hath raised a *Mortification* among the Papists that may be better applied to Horses and other Beasts of the Field, than to *Believers*.

This is the *summe* of what hath been spoken; when the *distemper* complained of, seems to be rooted in Natural temper and *constitution*, in applying our Souls to a participation of the *Blood* and *Spirit* of Christ, an Endeavour is to be used, to give *check* in the way of God, to the natural Root of that Distemper.

Sixtly, Consider what *Occasions*, what *Advantages* thy Distemper hath taken to exert and put forth it self, and *watch* against them all. This is one part of that Duty which our blessed Saviour recommends to his Disciples under the name of *watching*, Mark 13. 37. *I say unto you all, Watch;* which in Luk. 21. 34. is, *Take heed that your hearts be not overcharged:* *Watch against all Eruptions of thy Corruptions.* I mean that Duty which David professed himself to be exercised unto: *I have (saith he) kept my self from mine Iniquity.* He watched all the *wayes* and *workings* of his Iniquity to prevent *them*, to rise up against them.

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This is that which we are called unto under the name of *Considering our Wayes*: Consider what *Wayes*, what *Companyes*, what *Opportunities*, what *Studies*, what *Businesses*, what *Conditions*, have at any time given, or do usually give *advantages* to thy *Distempers*, and set thy self heedfully against them all. Men will do this with respect unto their *bodily infirmities* and *distempers*; The *Seasons*, the *Dyet*, the *Ayre*, that have proved *offensive* shall be avoyded. Are the the things of the Soul of less importance? Know that he that dares to *dally* with *Occasions* of Sin, will dare to Sin. He that will *venture* upon *Temptations* unto *Wickedness*, will *venture* upon *Wickedness*. *Hazaell* thought he should not be so *wicked* as the Prophet told him he would be: To convince him, the Prophet tells him *no more*, but Thou shalt be *King of Syria*. If he will *venture* on *Temptations* unto *Cruelty*, he will be *cruel*. Tell a man he shall commit such and such Sins, he will *startle* at it; If you can *convince* him, that he will *venture* on such *Occasions* and *Temptations* of them, he will have little ground left for his Confidence. Particular Directions belonging to this Head are many, not now to be insisted on. But because this Head is of no less importance than the whole *Doctrine* here handled, I have at large in another Treatise, about *entering into Temptations*, treated of it.

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Seventhly, Rise mightily against the first *Aet-
ings* of thy Distemper, its first Conceptions ;
suffer it not to get the least Ground. Do not
say, thus far it shall go, and no farther. If it
have *allowance* for one step, it will take another.
It is impossible to fix Bounds to Sin. It is like
water in a Channel ; if it once break out, it
will have its *course*. Its not *acting*, is easier
to be compassed than its Bounding. Therefore
doth *James* give that *Gradation* and *Proces*
of Lust, Chap. 1. 14, 15. that we may stop
at the Entrance. Dost thou find thy *corruption*
to begin to entangle thy Thoughts ; rise up
with all thy strength against it, with no less *In-
dignation* than if it had fully accomplished
what it aims at. Consider what an *unclean*
Thought would have ; it would have thee
roll thy self in Folly and Filth. Ask *Envy* what
it would have ; *Murder* and *Destruction* is
at the end of it. Set thy self against it with no
less *vigour*, than if it had utterly *debased* thee
to wickedness. Without this Course thou wilt
not prevail. As Sin gets *ground* in the Affecti-
ons to *delight* in it, it gets also upon the Under-
standing to *slight* it.

CHAP. XII.

The Eighth Direction. Thoughtfulness of the Excellency of the Majesty of God. Our Unacquaintedness with him, proposed and considered.

Eightbly, Use and exercise thy self to such *Meditations* as may serve to fill thee at all times with *self-abasement* and *Thoughts of thine own vileness*: As,

i. Be much in Thoughtfulness of the *Excellency* of the Majesty of God, and thine infinite inconceivable distance from him; many thoughts of it cannot but fill thee with a sense of thine own Vileness, which strikes deep at the root of any indwelling Sin. When *Job* comes to a clear discovery of the Greatness and *Excellency* of God, he is filled with *self-abhorrency*, and is pressed to Humiliation, *Job* 42. 5, 6. And in what state doth the *Prophet Habakkuk* affirm himself to be cast, upon the apprehension of the *Majesty* of God? *Chap. 3. 16.* *With God (sayes Job) is terrible Majesty*, *Job* 37. 22. Hence were the thoughts of them of Old, that when they had seen *God* they should dye. The Scripture abounds in this *self-abasing Consideration*, comparing the men

men of the Earth to *Grashoppers*, to *Vanity*, the *dust* of the *ballance* in respect of God, Isa. 40. 13, 14, 15. Be much in thoughts of this *nature*, to abase the pride of thy Heart, and to keep thy Soul *humble* within thee. There is nothing will render thee in a greater *indisposition* to be imposed on by the deceits of sin, than such a frame of Heart. Think *greatly* of the *Greatness* of God.

2. Think much of thine *unacquaintedness* with him; Though thou knowest enough to keep thee *low* and *humble*, yet how little a *portion* is it that thou knowest of him! The Contemplation hereof cast that wise man into that *Apprehension* of himself, which he expresses, Prov. 30. 2, 3, 4. *Surely I am more brutish than any man, and have not the understanding of a man. I neither learned Wisdom, nor have the knowledge of the Holy.* Who hath ascended up into *Heaven*, or descended? Who hath gathered the *Wind* in his *fists*? Who hath bound the *Waters* in a *Garment*? Who hath established the *Ends of the Earth?* What is his *Name*, and what is his *Sons Name* if thou canst tell? Labour with this also to take down the pride of thy Heart. What dost thou know of God? How little a portion is it? How *immense* is he in his *Nature*? Canst thou look without terror into the *Abyss* of *Eternity*? Thou canst not bear the *rayes* of his *glorious Being*.

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Because I look on this *Consideration* of great use in our walking with God, so far as it may have (as it may have) a Consistency with that filial Boldness which is given us in Jesus Christ to draw nigh to the Throne of Grace, I shall farther insist upon it, to give an abiding Impression of it to the Souls of them who desire to walk humbly with God.

Consider then I say, to keep thy heart in continual awe of the *Majesty* of God, That Persons of the most high and eminent Attainments, of the nearest and most familiar Communion with God, do yet in this life know but a very little of him, and his Glory. God reveals his Name to *Moses*, the most glorious Attributes that he hath manifested in the *Covenant* of Grace, *Exod.* 34. 5, 6. yet all are but the back-parts of God. All that he knowes by it, is but little, low, compared to the perfection of his Glory.

Hence it is with peculiar reference to *Moses*, that it is said, *No man hath seen God at any time*, *Joh.* 1. 18. Of him in comparison with Christ doth he speak, *vers. 17.* and of him it is here said, *No man* (no not *Moses*, the most eminent among them) *bath seen God at any time*. We speak much of God, can talk of Him, his *Wayes*, his *Works*, his *Counsels* all the day long; The truth is, we know very little of him; our Thoughts, our Meditations,

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our Expressions of him are *low*, many of them *unworthy* of his *Glory*, none of them reaching his *Perfections*.

You will say, that *Moses* was under the *Law*, when God wrapped up himself in *darkness*, and his Mind in *Types* and *Clouds* and dark Institutions. Under the glorious shining of the *Gospel*, which hath brought *Life* and *Immortality* to *light*, God being revealed from his own *bosome*, we now know him much more clearly, and *as he is*: We see his *face* now, and not his *back-parts* onely as *Moses* did.

Ans. 1. I acknowledge a *vast*, and almost *unconceivable* difference between the *Acquaintance* we now have with Heb. i. 11. *God*, after his *speaking* to us by his *own Son*, and that which the *generality* of the *Saints* had under the *Law*: For although their *eyes* were as *good*, *sharp* and *clear* as ours, their *Faith* and *spiritual understanding* not behind ours, the *Object* as *glorious* unto them as unto us, yet our day is more clear than theirs was; the *Clouds* are *blown* away and scattered, the *shadowes* of Cant. 4. 6. the *Night* are gone and fled away, the *Sun* is *risen*, and the *Means* of *sight* is made more eminent and clear than formerly. Yet,

2. That peculiar sight which *Moses* had
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of God, Exod. 34. was a *Gospel-sight*, a sight of God as *Gracious*, &c. and yet it's called but his *back-parts*, that is, but *low* and *mean*, in comparison of his *Excellencies* and *Perfections*.

3. The Apostle *exalting* to the *utmost* this Glory of *Gospel Light* above that of the *Law*, manifesting that now the *veil* *causing Darkness* is taken away; so that with open or *uncovered face* we behold the

Glory of the Lord; Tells us how: *As in a glass*, 2 Cor. 3. 18. *In a glass*. How is that? *Clearly, perfectly?* Alas no: He tells you how that is, 1 Cor. 13. 12. *We see through a glass darkly*, saith he: It is not a *Telescope*, that helps us to see things afar off, concerning which the Apostle speaks; and yet what poor helps are they! How short do we come of the Truth of things, notwithstanding their Assistance! It is a *Looking-glass* whereunto he alludes, (where are only obscure *species* and *images* of things, and not the things themselves) and a sight therein, that he compares our Knowledge to: He tells you also that all that we do see *di οόπλες*, by or through this *Glass*, is in *ανίγνωστον*, in a *Riddle*, in *darkness* and *Obscurity*; And speaking of himself (who surely was much more *clear sighted* than any now living) he tells us that he saw but *εκ μέρες*,

in part ; he saw but the back-parts of heavenly things, v. 12. and compares all the knowledge he had attained of God, to that he had of things when he was a child, vers. 11. it is a μέρος short of the τὸ πλεόν : yea such as καταγυνδίσθαι, it shall be destroyed or done away. We know what weak, feeble, uncertain *Notions* and Apprehensions Children have of things of any abstract Consideration ; how when they grow up with any Improvements of Parts and Abilities, those Conceptions vanish, and they are ashamed of them. It is the commendation of a Child, to love, honour, believe and obey his Father ; but for his Science and Notions, his Father knowes their *childishness* and Folly. Notwithstanding all our Confidence of high Attainments, all our *Notions* of God are but *childish* in respect of His infinite Perfections. We lispe and babble, say we know not what, for the most part, in our most accurate (as we think) *Conceptions* and *Notions* of God. We may love, honour, believe and obey our Father, and therewith he accepts our *Childish* thoughts, for they are but *Childish*. We see but his back-parts, we know but little of him. Hence is that Promise, wherewith we are so often supported and comforted in our Distress; we shall see him as he is ; we shall see him face to face ; know as we are known ; comprehend that for

which we are comprehended, 1 Cor. 15. 12. 1 Joh. 3. 2. and positively, Now we see him not : All concluding that here we see but his back-parts, not as he is, but in a dark obscure representation, not in the perfection of his Glory.

The Queen of Sheba had heard much of Solomon; and framed many great thoughts of his Magnificence in her Mind thereupon ; but when she came and saw his Glory, she was forced to confess, that *the one half of the truth bad not been told her.* We may suppose that we have here attained great knowledge, clear and high thoughts of God ; but alas ! when he shall bring us into his presence, we shall cry out, we never knew him as he is : The thousandth part of his Glory and Perfection and Blessedness, never entred into our hearts.

The Apostle tells us ; 1 Job. 3. 2. That we know not what we our selves shall be ; what we shall find our selves in the Issue ; much less will it enter into our Hearts to conceive, what God is, and what we shall find him to be. Consider either him who is to be known, or the Way whereby we know him, and this will farther appear.

First, We know so little of God, because it is God who is thus to be known ; that is, he who hath described himself to us very much by

by this, *That we cannot know him*: What else doth he intend where he calls himself *invisible, incomprehensible*, and the like? That is, He whom we *doe not, cannot* know as he is; and our farther progress consists more in knowing what he *is not*, than what he is. Thus is he described to be *immortal, infinite*; that is, he is not as we are, *mortal, finite, and limited*. Hence is that glorious description of him, 1 Tim. 6. 16. *Who only hath Immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see.* His light is such as no Creature can approach unto: He is not seen, not because he cannot be seen, but because we cannot bear the sight of him. The Light of God (*in whom is no Darkness*) forbids all *access* to him by any Creature whatever: We who cannot behold the Sun in its glory, are too too weak to bear the beams of Infinite Brightness.

On this Consideration (as was said) the wise man professeth himself *a very Beast, and not to have the understanding of a Man*, Prov. 30. 2. that is, he knew nothing in comparison of God, so that he seemed to have lost all his Understanding, when once he came to the Consideration of him, his work and his wayes. In this Consideration let our Souls descend to some particulars.

i. For the *Being* of God; we are so far

from a knowledge of it, so as to be able to instruct one another therein, by words and expressions of it, as that to frame any *conceptions* in our Mind, with such species and impressions of things as we receive the knowledge of all other things by, is to make an *Idol* to our selves, and so to worship a God of our own *making*, and not the *God* that made us. We may as well and as lawfully hew him out of *wood*, or *stone*, as form him a being in our Minds suited to our Apprehensions.

The utmost of the best of our thoughts of the being of God is, that we can have no thoughts of it. Our knowledge of a being is but low, when it mounts no higher but only to know that we know it not.

2. There be some things of God, which he himself hath taught us to speak of, and to regulate our Expressions of them; but when we have so done, we see not the things themselves, we know them not: To believe and admire is all that we attain to. We profess (as we are taught,) that God is infinite, omnipotent, eternal; and we know what Disputes and Notions there are about Omnipresence, Immensity, Infiniteness and Eternity. We have (I say) words and notions about these things, but as to the things themselves, what do we know? What do we comprehend of them?

them? Can the Mind of Man do any more but swallow it self up in an *infinite Abyss*, which is as nothing; give it self up to what it cannot conceive, much less express? Is not our *understanding brutish* in the Contemplation of such things? and is as if it were not; yea the perfection of our *understanding*, is, not to understand, and to rest there: They are but the *back parts* of Eternity and *Infiniteness* that we have a *glimpse* of. What shall I say of the *Trinity*, or the Subsistence of *distinct Persons* in the same *individual Essence*; a Mystery by many denied, because by none understood; a Mystery whose every letter is *mysterious*.

Who can declare the Generation of the *Son*, the *procession* of the *Spirit*, or the *difference* of the one from the other? but I shall not farther instance in particulars. That infinite and inconceivable *distance* that is between *Him* and us, keeps us in the dark as to any *sight of his face*, or clear Apprehension of his Perfections.

We know him rather by what he *does*, than by what he is: by his *doing us good*, than by his *essential Goodness*; and how little a portion of him (as *Job* speaks) is hereby discovered?

Secondly, We know little of God, because it is *Faith alone* whereby here we know him;

I shall not now discourse about the remaining Impressions on the Hearts of all men by Nature that there is a God, nor what they may Rationally be taught concerning that God, from the works of his Creation and Providence, which they see and behold; it is confessedly (and that upon the wofull experience of all Ages) so weak, low, dark, confused, that none ever on that account glorified God as they ought, but notwithstanding all their knowledge of God, were indeed without God in the world.

The chief and (upon the matter) almost only acquaintance we have with God, and his Dispensations of himself, is by Faith. *He that cometh to God must believe that he is, and that he is a Rewarder of them that seek him,* Heb. 11.6. Our Knowledge of him, and his Rewarding, (the bottom of our Obedience or coming to him) is believing. *We walk by Faith, and not by Sight,* 2 Cor. 5.7. *Διὰ πίεσθαι στήσασθε;* by Faith, and so by Faith, as not to have any express Idea, Image, or species of that which we believe: Faith is all the Argument we have of things not seen, Heb. 11.1. I might here insist upon the Nature of it, and from all its Concomitants and Concernments manifest, that we know but the back-parts of what we know by Faith onely. As to its Rise, it is built purely upon the Testimony of him whom we have

have not seen; as the Apostle speaks, *How can ye love him whom you have not seen?* That is, whom you know not but by Faith that he is: Faith receives all upon his *Testimony*, whom it receives to be, onely upon his own *Testimony*. As to its Nature it is an *Affent* upon *Testimony*, not an *Evidence* upon *Demonstration*; and the *Object* of it is (as was said before) above us. Hence our Faith (as was formerly observed) is called a *seeing darkly as in a Glass*: All that we know this way (and all that we know of God we know this way) is but *low*, and *dark*, and *obscure*.

But you will say, all this is true, but yet it is onely so to them that know not God (perhaps) as he is revealed in Jesus Christ; with them who do so, 'tis otherwise. It is true, *No man hath seen God at any time, but the onely begotten Son, he hath revealed him*, Joh. 1. 17, 18. and, *the Son of God is now come, and hath given us an understanding that we may know him that is true*, 1 Joh. 5. 20.

The Illumination of the glorious Gospel of Christ who is the *Image of God shineth* upon Believers, 2 Cor. 4. 4. yea and God who commanded light to shine out of darkness, shines into their hearts, to give them the knowledge of his Glory in the face of his Son, v. 6. So that though we were darkness, yet we are now light in the Lord, Eph. 5. 8. And the Apostle sayes, *We*

We all with open face behold the Glory of the Lord, 2 Cor. 3. 18. and we are now so far from being in such darkness, or at such a distance from God, that our communion and fellowship is with the Father and the Son, 1 Joh. 1. 3. The Light of the Gospel whereby now God is revealed, is glorious; not a Star, but the Sun in his beauty is risen upon us; and the veil is taken from our faces; so that though unbelievers, yea and perhaps some weak Believers may be in some darkness, yet those of any growth, or considerable Attainments have a clear sight and view of the face of God in Jesus Christ.

A. I. The truth is, we all of us know enough of him to love him more than we doe, to delight in him, and serve him, believe him, obey him, put our trust in him above all that we have hitherto attained.

Our Darkness and Weakness is no Plea for our Negligence and Disobedience. Who is it that hath walked up to the Knowledge that he hath had of the *Perfections*, Excellencies, and Will of God? Gods End in giving us any Knowledge of himself here, is that we may glorifie him as God; that is, love him, serve him, believe and obey him, give him all the honour and Glory that is due from poor sinfull Creatures, to a sin-pardoning God, and Creator; we must all acknowledge, that we were never throughly

throughly transformed into the *Image* of that Knowledge which we have had. And had we used our *Talents* well, we might have been trusted with more.

2. Comparatively, that knowledge which we have of God by the *Revelation* of Jesus Christ in the *Gospel*, is exceeding eminent and glorious. It is so in comparison of any knowledge of God that might otherwise be attained, or was delivered in the *Law* under the Old Testament, which had but the *shadow of good things*, not the express *Image* of them. This the Apostle pursues at large, 2 Cor. 3. Christ hath now in these last dayes revealed the *Father from his own bosom*, declared his Name, made known his Mind, Will and Councel in a far more clear, eminent, distinct manner than he did formerly, whilst he kept his People under the *pædagogy* of the *Law*: And this is that which for the most part is intended in the places before mentioned; the clear, perspicuous delivery and declaration of God, and his Will in the *Gospel* is expressly exalted in comparison of any other way of Revelation of himself.

3. The difference between *Believers* and *Unbelievers* as to Knowledge, is not so much in the Matter of their Knowledge, as in the Manner of knowing. Unbelievers some of them may know more, and be able to say more of God, his Perfections and his will, than many *Believers*,

ers, but they know nothing as they ought: nothing in a right manner, nothing spiritually and savingly; nothing with an holy, heavenly light. The excellency of a Believer is not, that he hath a large Apprehension of things, but that what he doth apprehend (which perhaps may be very little) He sees it in the light of the Spirit of God, in a saving soul-transforming light: And this is that which gives us communion with God, and not prying Thoughts, or curious raised Notions.

4. Jesus Christ by his Word and Spirit, reveals to the Hearts of all his, God as a Father, as a God in Covenant, as a Rewarder, every way sufficiently to teach us to obey him here, and to lead us to his Bosome, to lye down there in the Fruition of him to Eternity: But yet now,

5. Notwithstanding all this, it is but a little portion we know of him, we see but his back-parts. For,

(1) The intendment of all Gospel Revelation is not to unveil Gods Essential Glory, that we should see him as he is, but meerly to declare so much of him as he knowes sufficient to be a bottom of our Faith, Love, Obedience, and coming to him. That is, of the Faith which here he expects from us: Such services as be seem poor Creatures in the middest of Temptations; but when he calls us to eternal Admiration

miration and Contemplation, without Interruption, he will make a new manner of Discovery of himself, and the whole *shape* of things, as it now lies before us, will depart as a shadow.

(2) We are *dull* and *slow of heart* to receive the things that are in the Word revealed. God by our Infirmitie and weakness, keeping us in continual dependance on him, for Teachings and Revelations of himself out of his Word, never in this world bringing any Soul to the utmost of what is from the Word to be made out and discovered; so that although the way of Revelation in the Gospel be clear and evident, yet we know little of the things themselves that are revealed.

Let us then revive the use and intendment of this Consideration; will not a due Apprehension of this *unconceivable* Greatness of God, and that infinite distance wherein we stand from him, fill the Soul with an holy and awfull Fear of him; so as to keep it in a Frame unsuited to the thriving or *flourishing* of any Lust whatever? Let the Soul be continually wonted to Reverential thoughts of Gods greatness and *omnipresence*, and it will be much upon its *watch*, as to any undue deportments; consider him with whom you have to doe; even our God is a *consuming fire*; and in your greatest Abashments at his *presence* and *eye*, know,

know, that your very Nature is too narrow to bear apprehensions suitable to his essential Glory.

CHAP. XIII.

The Ninth Direction. When the heart is disquieted by Sin, speak no peace to it, untill God speak it. Peace without detestation of Sin, unsound; So is Peace measured out unto our selves. How we may know when we measure our peace unto our selves. Directions as to that Enquiry. The vanity of speaking peace slightly. Also of doing it on one singular account, not universally.

IN case God disquiet the Heart about the Guilt of its Distempers either in respect of its Root and indwelling, or in respect of any Eruptions of it, take heed thou speakest not peace to thy self before God speaks it; but hearken what he sayes to thy Soul: This is our next Direction, without the Observation whereof, the Heart will be exceedingly exposed to the deceitfulness of Sin.

This is a business of great importance. It is a sad thing for a man to deceive his own Soul herein. All the warnings God gives us in tender-

tenderness to our Souls, to trye and examine our selves, do tend to the preventing of this great Evil of speaking *peace groundlesly* to our selves, which is upon the issue to bless our selves in an opposition to God. It is not my busines to insist upon the danger of it, but to help Believers to prevent it, and to let them know when they do so.

To mannage this Direction aright, observe,

(1) That as it is the great *Prerogative* and *Sovereignty* of God to give grace to whom he pleases, (*he hath mercy on whom he will*, Rom. 9. 16. and among all the Sons of men, He *calls whom he will*, and sanctifies whom he will,) so among those so *called* and *justified*, and whom he will save, He yet reserves this Priviledge to himself, to speak Peace to whom he pleaseth, and in what Degree he pleaseth, even amongst them on whom he hath bestowed *Grace*. He is the God of *all Consolation*, in an especial manner in his dealing with Believers: That is, of the *good things* that he keeps locked up in his Family, and gives out of it to all his Children at his pleasure. This the Lord insists on, Isa. 57. 16, 17, 18. It is the case under Consideration that is there insisted on. When God sayes he will *heal* their Breaches and *Disconsolations*, he assumes this Priviledge to

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him-

himself in an especial manner. *I create it,*
vers. 19. Even in respect of these poor wounded
Creatures, *I create it;* and according to my
soveraignty make it out as I please.

Hence as it is with the *collation of Grace*
in reference to them that are in the state of
Nature; God doth it in great Curiosity, and
his proceedings therein, in taking and leaving,
as to outward Appearances, quite besides, and
contrary oft-times to all probable Expecta-
tions; so is it in his *Communication of Peace*
and Joy in reference unto them that are in the
state of Grace; he gives them out oft times
quite besides our expectation, as to any ap-
pearing Grounds of his Dispensations.

(2) As God creates it for whom he pleaseth,
so it is the Prerogative of Christ, to speak it
home to the Conscience: Speaking to the
Church of *Laodicea*, who had healed her
wounds *falsly*, and spoke *peace* to her self
when she ought not, He takes to himself that
Title, I am the Amen; the faithfull witness,
Revel. 3. 14. He bears *testimony* concerning
our Condition as it is indeed; we may pos-
sibly mistake, and trouble our selves in vain,
or flatter our selves upon false Grounds, but
he is the *Amen, the faithfull witness*, and what
he speaks of our State and Condition, that it is
indeed, *Isa. 11. 3.* He is said not to judge ac-
cording to the sight of the eye, not according
to

to any outward appearance, or any thing that may be subject to a mistake, as we are apt to do ; but He shall judge and determine every cause as it is indeed.

Take these two previous Observations, and I shall give some Rules whereby men may know whether God speaks peace to them, or whether they speak peace to themselves only.

(1) Men certainly speak peace to themselves, when their so doing is not attended with the greatest detestation imaginable of that sin in reference whereunto they do speak Peace to themselves, and abhorrency of themselves for it. When men are wounded by sin, disquieted and perplexed, and knowing that there is no remedy for them, but only in the mercies of God through the blood of Christ, do therefore look to him, and to the Promises of the Covenant in him, and thereupon quiet their hearts that it shall be well with them, and that God will be exalted that he may be gracious to them, and yet their Souls are not wrought to the greatest detestation of the sin or sins upon the Account whereof they are disquieted; this is to heal themselves, and not to be healed of God. This is but a great and strong wind, that the Lord is nigh unto, but the Lord is not in the wind. When men do truly look upon Christ whom they have

pierced, (without which there is no Healing or Peace,) they will mourn, Zech. 12. 10. they will mourn for him even upon this account, and detest the sin that pierced him. When we go to Christ for healing, Faith eyes him peculiarly as one pierced. Faith takes several views of Christ according to the Occasions of Address to him, and communion with him that it hath. Sometimes it views his Holiness, sometimes his power, sometimes his love, his favour with his Father. And when it goes for healing and peace, it looks especially on the blood of the Covenant, on his Sufferings ; for by his stripes are we healed, and the chastisement of our peace was upon him, Isa. 53. 5. when we look for Healing, his stripes are to be eyed ; not in the outward story of them, which is the course of Popish Devotionists, but in the Love, Kindness, Mystery and design of the Cross. And when we look for peace, his Chastisements must be in our eye : Now this I say, if it be done according to the mind of God, and in the strength of that Spirit which is poured out on Believers, it will beget a detestation of that sin or sins, for which healing and peace is sought. So Ezek. 16. 60, 61. nevertheless I will remember my Covenant with thee in the dayes of thy youth, and I will establish unto thee an everlasting Covenant, and what then ? then thou shalt remember thy ways

wayes and be ashamed. When God comes home to speak peace in a sure Covenant of it, it fills the Soul with shame for all the wayes whereby it hath been alienated from him. And one of the things that the Apostle mentions as attending that godly sorrow which is accompanied with Repentance unto Salvation never to be repented of, is revenge, yea what revenge, 2 Cor. 7. 11. They reflected on their miscarriages with Indignation and Revenge for their Folly in them. When Job comes up to a through healing, he cryes, Now I abhorre my self, Job 42. 6. and untill he did so, he had no abiding peace. He might perhaps have made up himself with that Doctrine of free Grace which was so excellently preached by Elihu; Chap. 33. from v. 14. unto the 29th, but he had then but skinned his wounds, he must come to self-abhorrency, if he come to healing. So was it with those in Psal. 78. 33, 35. in their great trouble and perplexity for and upon the Account of Sin; I doubt not but upon the Address they made to God in Christ, (for that so they did, is evident from the titles they gave him, they call him their Rock and their Redeemer, two words every where pointing out the Lord Christ) they spake peace to themselves; but was it sound and abiding? No, it passed away as the early dew: God speaks not one word of peace to their

Souls. But why had they not peace? Why, because in their Address to God they flattered him: But how doth that appear? vers. 37. Their heart was not right with him, neither were they stedfast. They had not a detestation nor relinquishment of that sin, in reference whereunto they spake peace to themselves; Let a man make what application he will for healing and peace, let him do it to the true Physician, let him do it the right way, let him quiet his Heart in the Promises of the Covenant; yet when Peace is spoken, if it be not attended with the detestation and Abhorrency of that Sin which was the wound, and caused the Disquietment, this is no Peace of Gods creating, but of our own purchasing. It is but a skinning over the wound, whilst the core lyes at the bottom, which will putrifie and corrupt, and corrode, untill it break out again with noysomness, vexation and danger. Let not poor Souls that walk in such a path as this, (they are more sensible of the trouble of Sin, than of the pollution or uncleanness that attends it; they address themselves for mercy, yea to the Lord in Christ they address themselves for mercy, but yet will keep the sweet Morsel of their Sin under their Tongue,) let them (I say) never think to have true and solid peace. For instance, Thou findest thy Heart running out after the World, and it disturbs thee in thy

communion with God ; the Spirit speaks expressly to thee, *He that loveth the World, the love of the Father is not in him*, 1 Joh. 2. 15. This puts thee on dealing with God in Christ for the healing of thy Soul, the quieting of thy Conscience ; but yet withall a through detestation of the evil it self abides not upon thee ; yea perhaps that is liked well enough, but onely in respect of the Consequences of it ; perhaps thou mayst be saved, yet as through fire ; and God will have some work with thee before he hath done, but thou wilt have little Peace in this Life ; thou wilt be sick and fainting all thy dayes, Isa. 57. 17. This is a Deceit that lyes at the root of the Peace of many Professors, and wafts it ; they deal with all their strength about Mercy and Pardon ; and seem to have great Communion with God in their so doing : they lye before him, bewail their Sins and Follies, that any one would think (yea they think themselves) that surely they and their Sins are now parted, and so receive in Mercy that satisfies their Hearts for a little season ; but when a through search comes to be made, there hath been some secret reserve for the Folly or Follyes treated about ; at least there hath not been that through Abhorrency of it which is necessary ; and their whole peace is quickly discovered to be weak and rotten ; scarce abiding any

longer than the words of begging it are in their mouths.

(2) When men measure out *peace* to themselves upon the *conclusions* that their *convictions* and Rational Principles will carry them out unto ; This is a false peace, and will not abide. I shall a little explain what I mean hereby. A man hath got a wound by sin, he hath a Conviction of some Sin upon his Conscience, he hath not *walked uprightly* as becometh the Gospel ; all is not well and right between God and his Soul : He considers now what is to be done ; Light he hath, and knows what Path he must take, and how his Soul hath been formerly healed. Considering that the *Promises* of God are the outward Means of Application for the *healing* of his sores, and quieting of his Heart, he goes to them, *searches* them out, finds out some one or more of them , whose *literal Expressions* are directly suited to his *condition* : Sayes he to himself , God speaks in this Promise, here I will take my self a plaster as long and broad as my *wound*, and so brings the word of the *promise* to his *Condition*, and sets him down in *peace*. This is another *appearance* upon the mount, the Lord Joh.16.8. is neer, but the Lord is not in it. It hath not been the work of the Spirit, (who alone can convince us of *Sin* and *Righteousness*)

Righteousness and Judgement,) but the mere Actings of the intelligent rational Soul. As there are three sorts of Lives (we say,) the vegetative, the sensitive and the rational or intelligent. Some things have onely the vegetative; some the sensitive also, and that includes the former; some have the rational, which takes in and supposes both the other. Now he that hath the rational, he doth not onely act suitably to that principle, but also to both the others, he growes and is sensible. It is so with men in the things of God; some are meer natural and rational men; some have a superadded Conviction with Illumination; and some are truely regenerate. Now he that hath the latter, hath also both the former; and therefore he acts sometimes upon the Principles of the rational, sometimes upon the Principles of the enlightened man. His true spiritual life is not the principle of all his motions; He acts not alwayes in the strength thereof, neither are all his fruits from that Root. In this case that I speak of, he acts merely upon the Principle of Conviction and Illumination, whereby his first naturals are heightened; but the Spirit breaths not at all upon all these waters. Take an Instance; suppose the wound and disquiet of the Soul to be upon the account of Relapses, which whatever the evil or Folly be, though for

for the matter of it, never so small, yet there are no wounds deeper than those that are given the Soul on that account, nor disquietments greater. In the perturbation of his Mind, he finds out that Promise, Isa. 55. 7. *The Lord will have mercy, and our God will abundantly pardon*; He will multiply or add to pardon; He will do it again and again; or that in Hos. 14.4. *I will heal their backsliding, I will love them freely*; This the man considers, and thereupon concludes Peace to himself; whether the Spirit of God make the Application or no, whether that gives life and power to the letter or no, that he regards not. He doth not hearken whether God the Lord speak peace. He doth not wait upon God, who perhaps yet hides his face, and sees the poor Creature stealing Peace and running away with it, knowing that the time will come when he will deal with him again, and call him to a new reckoning; Hos. 11. 3. when he shall see that it is in vain to goe one step where God doth not take him by the hand.

I see here indeed sundry other questions upon this arising and interposing themselves: I cannot apply myself to them all: one I shall a little speak to,

It may be said then, seeing that this seems to be the path that the Holy Spirit leads us in, for the healing of our wounds, and quieting of

of our hearts, how shall we know when we go alone our selves, and when the Spirit also doth accompany us?

Ans. 1. If any of you are out of the way upon this account, God will speedily let you know it; for besides that you have his Promise, that *the meek he will guide in judgement, and teach them his way*, Psal. 25. 9. he will not let you alwayes erre. He will (I say) not suffer your *nakedness* to be covered with *Fig-leaves*, but take them away, and all the peace you have in them, and will not suffer you to settle on such *lees*; you shall quickly *know* your *wound* is not healed. That is, you shall speedily know whether or no it be thus with you by the *event*; the peace you thus get and obtain, will not abide. Whilst the Mind is overpowered by its own Convictions, there is no hold for disquietments to fix upon. Stay a little and all these reasonings will grow cold, and vanish before the face of the first Temptation that arises. But,

2. This course is commonly taken without waiting; which is the Grace, and that peculiar acting of *Faith* which God calls for to be exercised in such a Condition. I know God doth sometimes come in upon the Soul instantly, in a *moment* as it were, wounding and healing it; as I am perswaded it was in the Case of *David* when he cut off the *lap* of *Saul's*

Saul's Garment: But ordinarily in such a case God calls for waiting and labouring, attending as the eye of a Servant upon his Master: Sayes the Prophet *Isaiah*, ch. 8. 17. *I will wait upon the Lord, who hideth his face from Jacob.* God will have his Children lye a while at his door, when they have run from his House, and not instantly rush in upon him; unless he take them by the hand, and pluck them in, when they are so ashamed that they dare not come to him. Now self-healers, or men that speak peace to themselves, do commonly make haste, they will not tarry; They do not bearken what God speaks, *Isa.* 28. 16. but on they will goe to be healed.

3. Such a Course, though it may quiet the Conscience and the Mind, the rational concluding part of the Soul, yet it doth not sweeten the Heart with Reit and gracious Contention. The Answer it receives is much like that *Elisha* gave *Naaman*, *Go in peace*; *2 King.* 5. 19. it quieted his Mind, but I much question whether it sweetned his Heart, or gave him any Joy in Believing, other than the natural Joy that was then stirred in him upon his healing. *Doe not my words doe good*, saith the Lord, *Mich.* 2.7. When God speaks, there is not only truth in his words, that may answer the Conviction of our Understanding, but also they

they doe good, they bring that which is sweet and good and desireable to the Will and Affections: By them the Soul returns unto its Rest, *Psal. 116. 16.*

4. Which is worst of all, it amends not the life, it heals not the evil, it cures not the distemper: When God speaks Peace, it guides and keeps the Soul that it turn not again to Folly, *Psa'. 85. 8.* When we speak it our selves, the Heart is not taken off the Evil. Nay it is the readyest course in the world to bring a Soul into a trade of Backsliding. If upon thy plaitering thy self, thou findeit thy self rather animated to the battel again, than utterly weaned from it, it is too palpable that thou hast been at work with thy own Soul, but Jesus Christ and his Spirit were not there. Yea and often-times Nature having done its work, will ere a few dayes are over come for its Reward; and having been active in the work of Healing, will be ready to reason for a new wounding. In Gods speaking peace there comes along so much sweet-
Luk. 22. 32.
ness and such a Discovery of his Love, as is a strong Obligation on the Soul no more to deal perversly.

(3) We speak Peace to our selves, when we do it slightly. This the Prophet complains of in some Teachers, *Jer. 6. 14.* They have healed the wound of the Daughter of my people slightly.

slightly. And it is so with some persons, they make the healing of their wounds a slight work, a look, a glance of Faith to the Promises does it, and so the matter is ended. The Apostle tells us, that the Word did not profit some, because it was not mixed with Faith, Heb. 4. 2. *μὴ ὀργισθεὶς* it was not well tempered and mingled with Faith. It is not a mere look to the word of Mercy in the Promise, but it must be mingled with Faith untill it is incorporated into the very Nature of it; and then indeed it doth good unto the Soul: If thou hast had a wound upon thy Conscience, which was attended with weakness and disquietness, which now thou art freed of, How camest thou so? I looked to the Promises of pardon and healing, and so found Peace: Yea but perhaps thou hast made too much haste, thou hast done it overly, thou hast not fed upon the Promise, so as to mix it with Faith, to have got all the virtue of it diffused into thy Soul; onely thou hast done it slightly; thou wilt find thy wound ere it be long breaking out again, and thou shalt know that thou art not cured.

(4) Whoever speaks *peace* to himself upon any one account, and at the same time hath another Evil of no less importance lying upon his Spirit, about which he hath had no dealing with God, that man cryes *Peace* when there

there is none. A little to explain my Meaning : A man hath neglected a Duty again and again, perhaps when in all Righteousness it was due from him ; his Conscience is perplexed, his Soul wounded, he hath no quiet in his Bones by reason of his Sin; he applyes himself for Healing, and finds Peace. Yet in the mean time perhaps worldliness, or Pride, or some other folly wherewith the Spirit of God is exceedingly grieved, may lye in the bosom of that man, and they neither disturb him, nor he them. Let not that man think that any of his Peace is from God.

Then shall it be well with men when they have an equal respect to all Gods Commandments. God will justify us from our sins, but he will not justify the least sin in us; He is a God of pure eyes than to behold Iniquity.

(5). When men of themselves speak peace to their Consciences, it is seldom that God speaks humiliation to their Souls : Gods Peace is humbling Peace, melting Peace, as it was in the case of David; Psal. 51. 1. Never such deep humiliation as when Nathan brought him the tidings of his Pardon. Q. But you will say, When may we take the comfort of a Promise as our own, in relation to some peculiar wound for the quieting the Heart.

A. I. In

A. 1. In general, when God speaks it, be it when it will, sooner or later. I told you before, He may doe it in the very instant of the sin it self, and that with such irresistible power, that the Soul must needs receive his mind in it. Sometimes he will make us wait longer; but when he speaks, be it sooner or later, be it when we are sinning or repenting, be the Condition of our Souls what they please, if God speak he must be received. There is not any thing that in our Communion with him the Lord is more troubled with us for, (if I may so say) than our unbelieveing Fears that keep us off from receiving that strong consolation which he is so willing to give to us.

But you will say, We are where we were; when God syeaks it, we must receive it; that is true, but how shall we know when he speaks?

Ans. 1. I would we could all practically come up to this, to receive peace when we are convinced that God speaks it, and that it is our Duty to receive it; But,

2. There is (if I may so say) a secret instinct in Faith, whereby it knowes the voice of Christ, when He speaks indeed; as the babe leaped in the womb when the blessed Virgin came to Elizabeth; Faith leaps in the heart when Christ indeed draws nigh to it; *My sheep (sayes Christ) know my voyce*, Joh.

10. 14. they know my voice, they are used to the sound of it, and they know when his lips are opened to them, and are full of Grace: The spouse was in a sad condition, Cant. 5. 2. asleep in security; but yet as soon as Christ speaks she cryes, it is *the voice of my beloved that speaks*; She knew his voice, and was so acquainted with communion with him that instantly she discovers him: and so will you also: if you exercise your selves to acquaintance & communion with him, you will easily discern between his voice and the voice of a stranger. And take this *xerimelos* with you; when he doth speak he speaks as never man spake; He speaks with power, and one way or other will make your hearts burn within you, as He did to the Disciples, Luk. 22. He doth it by putting in his hand at the hole of the door, Cant. 5. 4. his spirit into your hearts to seize on you.

He that hath his *sences exercised to discerne* good or evil, being increased in judgement and experience, by a constant observation of the wayes of Christ's intercourse, the manner of the operations of the spirit, and the effects it usually produceth, is the best judge for himself in this case.

2. If the word of the Lord doth good to your souls, He speaks it. If it humble, if it cleanse and be usefull for those ends, for which promises are given: viz. 1. To endear. 2. cleanse,

3. To Melt and bind to Obedience, 4. To self-emptiness, &c. But this is not my business: Nor shall I farther advert in the pursuit of this Direction; without the observation of it, Sin will have great Advantages towards the hardening of the Heart.

CHAP. X PV.

The general use of the foregoing Directions.

The great Direction for the accomplishment of the Work aimed at. Act Faith on Christ; The several Wayes whereby this may be done.

Consideration of the Fulness in Christ for Relief, proposed. Great Expectations from Christ: Grounds of these Expectations. His

Mercifulness, his Faithfulness. Event of such Expectations: On the part of Christ:

On the part of Believers. Faith peculiarly to be acted on the Death of Christ? Rom.

6. 3, 4, 5, 6. The Work of the Spirit in this whole business.

NO W the Considerations which I have hitherto insisted on, are rather of things preparatory to the work aimed at, than such as will effect it. It is the hearts due preparation for the work it self, without which it will

will not be accomplished, that hitherto I have
aymed at.

Directions for the work it self are very few;
I mean that are peculiar to it. And they are
these that follow.

First, Set Faith at work on Christ for the
killing of thy sin. His blood is the great sove-
raigne remedy for sin-sick souls. Live in this
and thou wilt dye a Conqueror. Yea thou
wilt through the good providence of God,
live to see thy lust dead at thy feet. But thou
wilt say, how shall Faith act its self on Christ
for this end and purpose. I say sundry wayes.

1. By faith fill thy soul with a due con-
sideration of that provision which is layed up
in Jesus Christ for this end and purpose, that
all thy *lusts*, this very lust wherewith thou art
entangled, may be mortified by Faith; ponder
on this, that though thou art no way able in
or by thy self to get the conquest over thy
distemper, though thou art even weary of con-
tending, and art utterly ready to faint, *Luke*
16.17. yet that there is enough in Jesus Christ,
to yield thee relief *Phil. 4. 13.* It staid the
prodigal when he was ready to faint, that yet
there was *bread* enough in his *father's house*;
Though he was at a distance from it, yet it
releived him, and staid him, that there it was.
In thy greatest *distress* and anguish, consider
that *fullness* of *Grace*, those *Riches*, those

Treasures of strength, might and help, that, are laid up in him, for our support, *Isa. 40.28,29,* *Job. I. 16. Col. I. 19.* Let 30,31.

them come into, and abide in thy mind. Consider that he is exalted and made a Prince and a Saviour to give repentance unto Israel, *Act. 5.31.* and if to give Repentance, to give Mortification, without which the other is not, nor can be, Christ tells us that we obtain purging Grace by abiding in him, *Job. 15.*

3. To act faith upon the fulness that is in Christ for our supply, is an eminent way of abiding in Christ, for both our infition and abode is by Faith, *Rom. 11.19, 20.* Let then thy soul by faith be exercised with such thoughts and apprehensions as these. I am a poor weak Creature; unstable as water, I cannot excel. This corruption is to hard for me, and is at the very door of ruining my soul: and what to do I know not: My soul is become as parched ground and an habitation of Dragons; I have made promises and broken them; voves and engagemens have been as a thing of nougat; many persuasions have I had, that I had got the victory and should be delivered, but I am deceived; so that I plainly see, that without some eminent succour and assistance, I am lost, and shall be prevailed on, to an utter relinquishment of God; but yet though this be my state and Condition, Yet let

let the hands that hang down be lifted up, and the feeble knees be strengthened ; behold the Lord Christ that hath all fullness of Grace in his heart, all fullness of power in his hand ; He is able to slay all these his enemies. There is sufficient provision in him for my relief and assistance : He can take my drooping dying soul, and make me more than a

Job. ix. 16.

Mar. 28. 18.

Conqueror. Why sayest thou Rom. 8. 38. O my soul my way is hid from the Lord and my judgment is passed over from my God ? Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends the earth fainteth not, neither is weary ; there is no searching of his understanding ; he giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fail ; but they that wait upon the Lord shall renew their strength, they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not faint, Isa. 40. 49, &c. He can make the dry parched ground of my soul to become a poole, and my thirsty barren heart as springs of water : yea he can make this habitation of Dragons, this heart so full of abominable lusts, and fiery temptations, to be a place for Grafts and fruit to himself.

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Isa. 35. So God stayed *Paul* under his Temptation, with the Consideration of the sufficiency of his Grace: *My Grace is sufficient for thee, 2 Cor. 12. 9.* Though he were not immediately so farre made partaker of it as to be freed from his Temptation, yet the sufficiency of it in God, for that end and purpose, was enough to stay his Spirit. I say then, by faith be much in the Consideration of that supply and the fullness of it, that is in Jesus Christ; and how he can at any time give thee strength and deliverance. Now if hereby thou dost not find success to a conquest, yet thou wilt be staid in the Charriot, that thou shalt not fly out of the field until the battel be ended; Thou wilt be kept from an utter despondency, and a lying down under thy unbelief; or a turning aside to false means and remedies that in the issue will not relieve thee. The efficacy of this Consideration will be found only in the practice.

2. *Raise up thy heart by faith to an expectation of Relief from Christ; Relief in this case from Christ is like the Prophets vision, Hab. 2. 3.* It is for an appointed time; but at the end it shall speak, and not lye; though it tarry, yet wait for it, because it will surely come, it will not tarry; though it may seem somewhat long to thee, whilst thou art under thy trouble and perplexity, yet it shall surely come

come in the appointed time of the Lord Jesus, which is the best season. If then thou canst raise up thy heart to a settled Expectation of relief from Jesus Christ; if thine eyes are towards him, as the eyes of a servant to the hand of his master, *Psal. 123. 2.* when he expects to receive somewhat from him, thy soul shall be satisfied, *Isa. 7.8.* he will assuredly deliver thee; He will slay the lust, and thy latter end shall be peace; only look for it, at His hand expect when and how He will doe it. *If you will not believe, surely ye shall not be established.*

Q. But thou wilt say, what ground have I to build such an Expectation upon; so that I may expect not to be deceived?

A. As thou hast necessity to put thee on this course, *Job. 6.68,* thou must be relieved and saved this way or none; to whom wilt thou goe? so there are in the Lord Jesus innumerable things to encourage and engage thee to this Expectation.

For the necessity of it, I have in part discovered it before, when I manifested that this is the work of Faith, and of Believers only. *Without me (says Christ) you can doe nothing,* *Job. 15. 15.* speaking with especial relation to the purging of the heart from sin, *verf. 2.* Mortification of any sin, must be by a supply of Grace. Of our selves we cannot doe it.

it. Now it hath pleased the Father that in Christ all fullness should dwell, Col. i. 19. that of his fulness we might receive Grace for Grace, Job. i. 16. He is the head, from whence the new man must have influences of life and strength, or it will decay every day. If we are strengthened with might in the inner man, Col. i. 11, it is by Christs dwelling in our hearts by faith, Eph. 3. 16, 17. That this work is not to be done without the Spirit, I have also shewed before. Whence then do we expect the Spirit? from whom do we look for him? Who hath promised him to us, having procured him for us? Ought not all our expectations to this purpose to be on Christ alone? Let this then be fixed upon thy heart, that if thou hast not relief from him, thou shalt never have any: All wayes, endeavours, contendings, that are not animated by this expectation of releif from Christ and him only, are to no purpose, will do thee no Good: yea if they are any thing but supportments of thy heart in this expectation, or means appointed by himself, for the receiving help from him, they are in vain.

Now farther to engage thee to this Expectation.

I. Consider his mercifulnesse, tenderness, and kindnessse, as he is our great high Priest, at the right hand of God. Assuredly he pit-

ties thee in thy distresse; saith He, as one Whom his Mother comforteth so will I comfort you, Isaiah 66. 15. He hath the tenderness of a Mother to a sucking Child, Heb. 2. 17, 18. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Priest in things pertaining to God, to make reconciliation for the sinnes of the People, for in that himself hath suffered being tempted, he is able to succour them that are tempted: How is the ability of Christ upon the account of his suffering proposed to us? in that he himself hath suffered being tempted, he is able. Did the sufferings and Temptations of Christ adde to his ability and power? not doubtless considered absolutely and in its self: But the Ability here mentioned, is such as hath readiness, pronenesse, willingness, to put its self forth accompanying of it; it is an Ability of will against all disswasions; He is able having suffered and being tempted, to break through all disswasions to the contrary, to relieve poor tempted souls: *Sicut bonus*. He is able to help. It is a metonymy of the Effect. For he can now be moved to help having been so tempted. So c.4. 15, 16. For we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore

come

come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need. The Exhortation of ver. 16. is the same that I am upon, namely, that we would entertain Expectations of Relief from Christ, which the Apostle there calls *χρήσιμη βοήθεια*, Grace for seasonable help; if ever (says the Soul) help were seasonable, it would be so to me in my present Condition. This is that which I long for, Grace for seasonable help. I am ready to dye, to perish, to be lost for ever; Iniquity will prevail against me, if help come not in; says the Apostle, Expect this Help, this Relief, this Grace from Christ; yea, but on what account? that he layes down v. 15. and we may observe, that the word v. 16. which we have translated to obtain, is, *απολαμβάνειν*, that we may receive it, suitable and seasonable help will come in. I shall freely say this one thing of establishing the Soul by Faith in expectation of Relief from ~~danger~~. Jesus Christ, on the account of his Mat. 11. 28. Mercifulness as our High-Priest will be more available to the *rains* of thy Lust and Distemper, and have a better and speedier issue than all the *rigidest* Means of self-maceration, that ever any of the sons of men engaged themselves into. Yea let me adde, that never Isa. 55. 1, 2, 3. any Soul did or shall perish by the Rev. 3. 18. power of any lust, sin or corruption, who

who could raise his soul by Faith to an expectation of relief from Jesus Christ.

2. Consider his *Faithfulness* who hath promised, which may raise thee up, and confirm thee in this waiting in an Expectation of Relief. He hath promised to relieve in such Cases, and he will fulfill his word to the utmost. God tells us that his *Covenant* with us is like the Ordinances of *Heaven*, the *Sun*, *Moon* and *Stars*, which have their certain Courses, *Jerem.* 31. 36. Thence *David* said, that he *watched* for Relief from God, as one *watcheth* for the *Morning*, a thing that will certainly come in its appointed season; so will be thy Relief from Christ. It will come in its season, as the *dew* and *rain* upon the parched Ground; for *Faithfull* is he who hath promised. Particular Promises to this purpose are *innumerable*; with some of them (that seem peculiarly to suit to his Condition) let the Soul be always furnished.

Now there are two eminent *Advantages* which always attend this Expectation of succour from Jesus Christ.

1. It engages him to a full and speedy Assistance; nothing doth more engage the Heart of a man to be usefull and helpfull to another, than his Expectation of help from him, if justly raised and countenanced by him who is to give the Relief. Our Lord Jesus bath

hath raised our Hearts by his *kindness*, Care and *Promises*, to this Expectation; Certainly our rising up unto it, must needs be a great Engagement upon him to assist us accordingly. This the *Psalmist* gives us as an approved *Maxim*, *Thou Lord never forsakeſt them that put their trust in thee*. When the Heart is once won to rest in God, to repose himself on him, He will assuredly *satisfie* it. He will never be as water that fails, nor hath he laid at any time to the *seed of Jacob*, *Seek ye my face in vain*. If Christ be chosen for the Foundation of our Supply, he will not fail us.

2. It engages the Heart to attend *diligently* to all *wayes* and Means whereby Christ is wont to *communicate* himself to the Soul, and so takes in the real Assistance of all Graces and Ordinances whatever. He that expects any thing from a man, applyes himself to the wayes and Means whereby it may be obtained. The Beggar that expects an Almes, lyes at his *door* or in his way, from whom he doth expect it. The way whereby, and the Means wherein Christ communicates himself is, and are, his Ordinances ordinarily. He that expects any thing from him, must attend upon him therein. It is the *expectation* of Faith that sets the Heart on work. 'Tis not an idle groundless Hope that I speak of: If now

now there be any Vigour, Efficacy and Power in *Prayer* or *Sacraments* to this End of mortifying Sin, a man will assuredly be interested in it all, by this Expectation of Relief from Christ. On this account I reduce all particular actings, by Prayer, Meditation and the like, to this Head; and so shall not farther insist on them. When they are grounded on this bottom, and spring from this Root, they are of singular use to this purpose; and not else.

Now on this Direction for the Mortification of a prevailing Distemper you may have a thousand *probatum est's*; Who hath walked with God under this Temptation, and hath not found the use and success of it? I dare leave the Soul under it, without adding any more. Only some particulars relating thereto may be mentioned.

(1) Act Faith peculiarly upon the *Death*, Blood and Cross of Christ; that is, on Christ as *crucified* and slain. Mortification of Sin is peculiarly from the *Death* of Christ. It is one peculiar, yea eminent End of the *Death* of Christ, which shall assuredly be accomplished by it. He died to destroy the works of the Devil; whatever came upon our *Natures* by his first Temptation, whatever receives strength in our Persons by his daily suggestions, Christ died to destroy it all. He

gave

gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works, Tit. 2. 14. This was his Aym and Intentment (wherein he will not fail) in his giving himself for us. That we might be freed from the Power of our Sins, and purified from all our defiling Lusts, was his Design. *He gave himself for the Church, that he might sanctifie and cleanse it, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish,* Eph. 5. 25, 26, 27. And this by virtue of his death, in various and several degrees shall be accomplished. Hence our washing, purging and cleansing is every where ascribed to his Blood, 1 Job. 1. 7. Heb. 1. 3. *Revelat.* 1. 5. That being sprinkled on us, Purget our Consciences from dead works to serve the living God, Heb. 9. 14. This is that we aim at, this we are in pursuit of; that our Consciences may be purged from dead works; that they may be rooted out, destroyed, and have place in us no more. This shall certainly be brought about by the Death of Christ: There will virtue go out from thence to this purpose. Indeed, all Supplies of *Communion with Christ,* chap. 7, 8, of Grace and Power, are from hence, as I have elsewhere shewed.

Thus

Thus the Apostle states it; Rom. 6. verf. 12. is the Case proposed that we have in hand; *How shall we that are dead unto sin live any longer therein?* Dead to Sin by Profession; dead to Sin by Obligation to be so; dead to Sin by a Participation of Virtue and Power for the Killing of it; dead to Sin by Union and Interest in Christ; in and by whom it is killed: How shall we live therein? This he presses by sundry Considerations, all taken from the Death of Christ, in the ensuing Verses. This must not be, verf. 3. *Know you not that so many of us as were baptized into Jesus Christ were baptized into his Death?* We have in Baptisme an Evidence of our Implantation into Christ; we are baptized into him; But what of him are we baptized into an Interest in His Death, saith he; If indeed we are baptized into Christ, and beyond Outward Profession, we are baptized into his Death. The Explication of this, of our being baptized into the Death of Christ, the Apostle gives us, verf. 4, 5. Therefore we are buried with him by Baptisme into Death, that like as Christ was raised up from the dead by the Glory of the Father ; even so we also should walk in Newness of life; Knowing this, that our Old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. This is (saith he) our

our being baptized into the Death of Christ, namely, our Conformity thereunto. To be dead unto Sin, to have our corruptions mortified, as he was put to death for Sin; so that as he was raised up to Glory, we may be raised up to Grace and Newness of Life.

He tells us whence it is that we have this Baptisme into the Death of Christ, vers. 6. and this is from the Death of Christ it self; Our old Man is crucified with him, that the Body of Sin might be destroyed: *ouysaued*, is crucified with him; not in respect of Time, but of Causality; we are crucified with him, meritoriously in that he procured the Spirit for us, to mortifie Sin; efficiently, in that from his Death virtue comes forth for our crucifying; in the way of a Representation and Exemplar, we shall assuredly be crucified unto Sin, as he was for our Sin. This is that the Apostle intends. Christ by his Death destroying the works of the Devil, procuring the Spirit for us, hath so killed Sin as to its Reign in Believers, that it shall not obtain its End and Dominion.

(2) Then act Faith on the Death of Christ, and that under these two Notions:
Phil. 3.10. 1. In expectation of Power.
Col. 3. 3.
1 Pet. 1.18. 2. In endeavours for Conformity. For the First, the Direction given in general may suffice.

As to the latter, that of the Apostle may give us some Light into our Direction, *Gal.* 3.1. Let Faith look on Christ in the Gospel as he is set forth *dying* and *cru-cified* for us: Look on him *under* the weight of our *Sins*, *praying*, *bleeding*, *dying*: bring him in that Condition into thy *heart* by Faith:

1 Cor. 15.31.
1 Pet. 1.16.
1 Pet. 5.1,2.
Col. 1.3.

apply his *blood* so shed to thy Corruptions: do this daily. I might draw out this Consideration to a great length, in sundry particulars, but I must come to a close.

I have onely then to adde, the Heads of the work of the Spirit in this business of *Mortification*, which is so peculiarly ascribed to him.

In one word: This *whole work* which I have described as our Duty, is effected, carried on, and accomplished by the Power of the Spirit, in all the parts and degrees of it: As,

1. He alone *clearly* and fully *convinces* the Heart of the *evil* and *guilt* and *danger* of the Corruption, Lust, or Sin to be Mortified. Without this Conviction (or whilst it is faint, that the Heart can wrestle with it, or digest it, there will be no through-work made. An *unbelieving* Heart (as in part we have all such) will shift with any Consideration, until it be *over-powered* by clear and evident

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Convictions: Now this is the proper work of the Spirit; He convinces of Sin, Joh. 16. 8. He alone can do it; If mens rational Considerations, with the preaching of the letter, were able to convince them of Sin, we should (it may be) see more *Convictions* than we doe. There comes by the preaching of the Word an *Apprehension* upon the understandings of men, that they are *Sinners*, that such and such things are Sins; that themselves are guilty of them; But this *light* is not powerfull, nor doth it lay hold on the practical Principles of the Soul, so as to conform the Mind and Will unto them, to produce Effects suitable to such an *Apprehension*. And therefore it is, that wise and knowing men, destitute of the *Spirit*, do not think those things to be Sins at all wherein the chief Movings and Actings of *Lust* do consist. It is the *Spirit* alone that can do, that doth this work to the purpose. And this is the first thing that the *Spirit* doth in order to the *Mortification* of any Lust whatever; It convinces the Soul of all the *evil* of it, cuts off all its *pleas*, discovers all its *deceits*, stops all its *Evasions*, answers its *Pretences*, makes the Soul own its Abomination, and lye down under the sense of it: Unless this be done, all that followes is in vain.

2. The *Spirit* alone reveals unto us the
Fulness

Fulness of Christ for our Relief, which is the Consideration that stayes the Heart from false Wayes, and from despairing Despondency, *1 Cor. 2. 8.*

3. The Spirit alone *establishes* the Heart in expectation of Relief from Christ; which is the great *sovereign* Means of Mortification, as hath been discovered, *2 Cor. 1. 21.*

4. The Spirit alone brings the *Cross* of Christ into our Hearts, with its *Sin-killing* Power; for by the Spirit are we *baptized* into the Death of Christ.

5. The Spirit is the *Author* and Finisher of our *Sanctification*; gives new Supplies and Influences of Grace for *Holiness* and *Sanctification*, when the contrary Principle is weakened and abated, *Ephes. 3. 16, 17, 18.*

6. In all the Souls Addresses to God in this Condition, it hath *Supportment* from the Spirit. Whence is the *power, life* and *vigour* of Prayer? Whence its Efficacy to prevail with God? Is it not from the Spirit? He is the Spirit of *supplication* promised to them who look on him whom they have pierced, *Zech. 12. 10.* enabling them to pray with *sighs* and *groans* that cannot be uttered, *Rom. 8. 16.* This is confessed to be the great *Medium* or way of Faiths prevailing with God. Thus *Paul* dealt with his Temptation,

whatever it were; I besought God that it might depart from me, 2 Cor. 12. 8. What is the work of the Spirit in Prayer, whence, and how it gives us in assistance, and makes us to prevail, what we are to doe that we may enjoy his Help for that purpose, is not my present Intendment to demonstrate.

FINIS.

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